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Graham well received in British Columbia

Marian Van Til

VANCOUVER, B.C. — Billy Graham's recent British Columbia Crusade left an unexpectedly strong impact on the province. Some 28,000 people heard Graham preach each night of the two-week October crusade. About 1,300 people per service came forward to commit their lives to Christ.

Crusade chairman Geoffrey Still says this response was far beyond what was expected in the port city of Vancouver —Vancouver has a church attendance rate of only two to four percent, possibly the lowest in North America.

Pope John Paul's B.C. visit three weeks earlier undoubtedly paved the way for Graham's visit, some sources say. There was a receptiveness which the crusade team had not anticipated in the 2.7 million population province.

Graham acknowledged the pontiff's visit by recalling that he had heard the Pope's message from the B.C. Place Stadium via Canadian short wave radio. Graham was conducting a crusade in Siberia at the time.

Graham commended the Roman Catholic leader for his emphasis on repentance and faith and for stressing the need to "know Christ." Local media picked up on the fact that Roman Catholics seemed responsive to the Graham visit while some Protestant leaders were not moved.

Continued on page 4 ...

Billy Graham

Calvinist Contact

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November 16, 1984
40th year of publication,
No. 1952

Presidential candidates not running for Pope says Iacocca

Jeff Adams

CALGARY, Alta. — Lee Iacocca, chairman of Crysler Corporation and a man once rumoured to be Walter Mondale's running mate in the U.S. election, criticized the presidential candidates during a recent speech in Calgary, saying both Mondale and Ronald Reagan are preoccupied with religious rather than economic issues.

"These guys aren't running for Pope," Iacocca told a Calgary Chamber of Commerce luncheon. "They're running for president."

He accused Mondale and President Reagan of spending most of their recent nationally televised debate arguing about "Who's the better Christian or who has the strongest position on school prayer or abortion."

Iacocca said issues such as the United States' federal deficit, so large that it costs $12 billion a month just to pay the interest, have been ignored during the campaign.

He called both the U.S. deficit and Canada's which is even larger by comparison with this country's population "national scandals."

"We are borrowing like tomorrow will never come," said the former Ford Motor Company president, and the 59-year-old man generally credited with saving Crysler from bankruptcy.

Iacocca's success in the auto industry has made him the darling of many important business people — a spokesman for powerful industrialists in recent economic meetings with Vice-President George Bush and other senior officials at the White House.

Iacocca won 41 percent of the votes for a vice-presidential candidate in a straw vote taken last June at a Democratic fund-raiser in Chicago.

"He has the image of a winner," said John LaFalce, a New York Democratic congressman who pushed for Iacocca's nomination before Geraldine Ferraro took the ticket. Iacocca publicly denied any interest in the vice-president's job.

Thinkbit

Definition of tact: making someone feel at home when you wish he were.
From a radio show

Injustice to Jehovah's witnesses

(MCC) While the federal government plans to make an apology to Japanese Canadians who were evicted from their West Coast homes during World War II, newly disclosed records indicate that Jehovah's Witnesses also were victims of harsh treatment during the war.

At the time there were only 6,000 Jehovah's Witnesses in Canada but their religious activities were banned from July 1940 to October 1943. About 500 were imprisoned without trial. In one case a family of 15, including grandparents and children, were interrupted during a Bible study in their home and imprisoned for fifteen months for holding a religious meeting.

According to press reports, the government feared the Jehovah's Witnesses for putting God before country and refusing to salute the flag. A current leader of Canada's 80,000 Witnesses says that it would not be in keeping with their faith to ask for an apology but that if the government apologizes to one group it could also do it to others.

"Rescuers" and "the rescued" remember the Holocaust

C.C. Staff

People from 20 nations attended a "Rescuers of Jews During the Holocaust" conference in Washington, D.C. in September. The conference, whose theme was "Faith in Humankind," was sponsored by the United States Holocaust Memorial Council.

"Although forty years have passed, it was tremendously impressive. The gratitude shown and expressed by the Jewish people was very stirring," says a report by conference attendee Betty Vanderende.

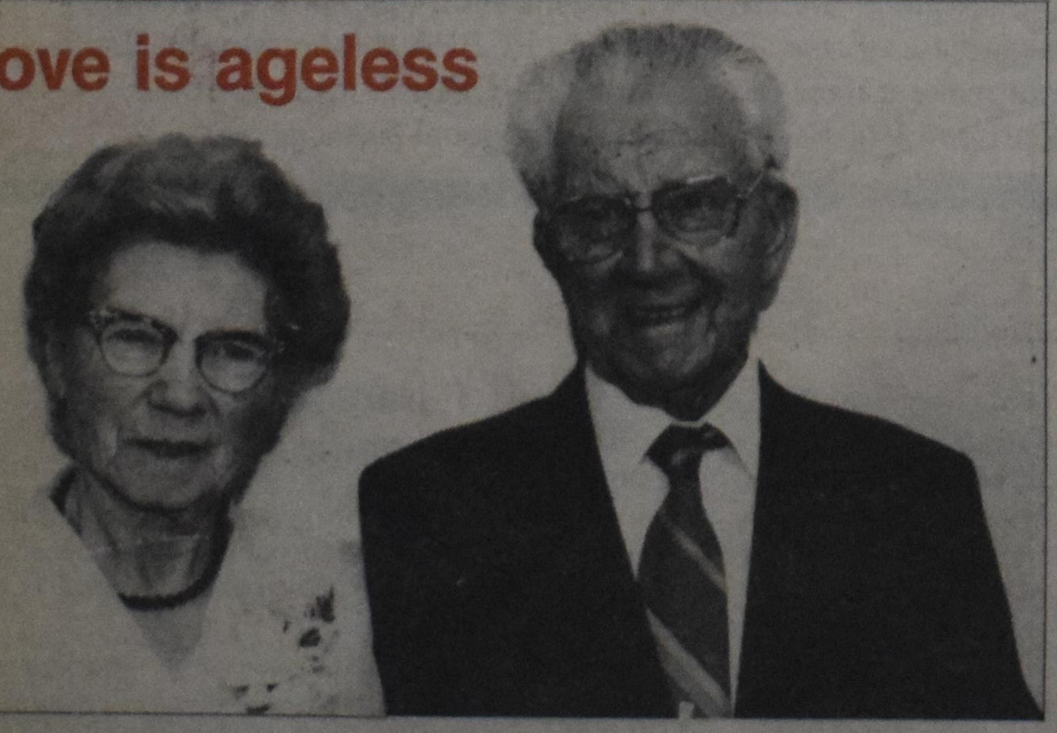
Both "the rescued" and the "rescuers" were interviewed extensively. The main question asked rescuers was "what compelled you to risk life or torture to hide victims of Nazi oppression?" The answers varied but, says Vanderende, they certainly "did not take Cain's attitude. ("Am I my brother's keeper?"). Their altruistic behaviour clearly expressed we are our brother's keeper. Motives in many cases were based on the biblical reference, Zech. 2:8: 'He who touches you touches the apple of my eye.'"

All interviews were taped and will be stored in the Holocaust Memorial Museum of Washington's Smithsonian Institution.

Among the interviewers was Professor of Psychology Dr. Paul B. Paulus of the University of Texas at Arlington. Paulus was born in The Netherlands and remembers vividly the Nazi occupation of Holland because his parents hid Jews.

Paulus intends to establish an Association of "Children of the Holocaust Rescuers and Rescued," to "remember the courageous behaviour in the midst of ugly experiences," he told Vanderende. His aim is to "transmit a lesson from the past to future generations." Paulus is also forming his association as a tribute to his — and many other — parents who acted courageously in the face of what has been called humanity's greatest tragedy.

Love is ageless



BRAMPTON, Ont. — A combined age of 169 years can still mark a beginning, according to Meine Oldejans (86) and Annie Hodge (83). The two, residents of Holland Christian Homes, decided to get married after a courtship of several months. The happy wedding ceremony, the first ever in the five-year existence of the home, took place on Saturday, November 3. Rev. Peter De Bruyn officiated.

According to the bride, love at eighty is different from young love, but perhaps more beautiful. "Marriage gives us the right to look after each other," she added. Both Mr. and Mrs. Oldejans were deeply grateful to the Lord for their new-found happiness. I know, because Mr. Oldejans is my father-in-law.
BW

In this issue:

Readers respond to John Bolt ..... pp. 10,11
Helping children deal with death p.14
At the graves of two missionaries p.12

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Editorial

The power and reality of symbols

No statesman can survive without the use of symbols.

Symbols are not the real thing; they stand for something else less visible. A lion, for example, is the symbol of courage. That's why so many crests and flags feature lions. Courage is a quality that one cannot see, even with the mind's eye, unless it is symbolized by a thing or an action.

Brian Mulroney understands the importance of symbols. He knows that he must signal qualities or ideas to the people of Canada by means of visible things or actions.

We may think of the appointment of Stephen Lewis to the United Nations and the provision of a car and driver for Ed Broadbent as symbolic actions. They need not be merely symbolic actions, of course, Stephen Lewis is a highly capable and respected Canadian, and Broadbent probably needs a car and driver as much as the other two leaders. But one cannot escape the impression that Mulroney is sending out a few signals as well.

Nemesis for the finger

Both Lewis and Broadbent are or have been leaders in the New Democratic Party. Could it be that the Conservatives are trying to squeeze out the Liberals by elevating New Democrats? Giving a car and driver to Ed Broadbent no doubt diminishes the status of John Turner as leader of the opposition.

If the Conservatives succeed in this scheme, and actually bring about the demise of the Liberal Party (not such a farfetched idea when one realizes that there isn't a Liberal provincial government left in the country and the federal representation is down to 40 members!) they would have strengthened their own position for future elections. With only two viable parties left in the country, one of which is socialistically inclined, Ottawa would for a long time remain conservative. Most Canadians do not show a strong inclination to stray far left of centre.

Whether such a development would be beneficial to Canadian politics remains a big question mark. What is to be gained by slicing every political question into a left and right side, especially if the loaf remains humanistic? Is that an improvement over slicing it into three sections?

At any rate, the signal is coming through loud and clear these days that the Conservatives are out to bring the fate of the Liberals down even lower than the recent election has done.

Could it be that this is the nemesis of one set of symbols over another? Remember a man called Trudeau, who wore a flower in his lapel to suggest life, who stuck a finger in the air to suggest his disdain, and who rode a fancy train through Western Canada to indicate that he did not give a hoot about unemployment?

Economic leadership

Which brings to mind the nanny for the three Mulroney children. When asked by an interviewer whether the Canadian public would have to pay "for your nannies," Mulroney answered "No, no. It seems to me that there are a number of things symbolically like that, that have to be changed, that if you're going to ask other people to make sacrifices and to join you, then you have to provide the leaderhip. That's one area."

As of this date, the Canadian public is paying for the Mulroney nanny. Not that this amounts to much — about $17,000 a year, in fact. But the topic is symbols. And it is more than likely that our present Prime Minister will instruct the Privy Council Office not to pay for his nanny, seeing that most Canadians don't have nannies for their children.

Symbols are important to any kind of leadership. It is to be hoped, however, that the symbols don't take on a life of their own. We need to be governed by real ideas and real actions. The Canadian economy is not going to recover just because we don't have to pay for the Mulroney nannies anymore.

As long as the reality behind the symbols is good we'll settle for an appointment to Stephen Lewis and a car and driver for Ed Broadbent. Most Canadians would accept the reality in both cases as being justifiable.

Is Reformed business big business?

The Reformed Christian Business and Professional Association is going to hold its first annual convention in Hamilton, Ont., on February 18 and 19. We hope that this organization may raise high the name of Christ in the important life area we call business.

There is one thing about the convention that looks a little worrisome. We are referring to the price. A non-member who wants to take in the full program may have to pay $335 plus travel costs. For husband and wife $435 plus travel costs.

Could we not in the future expect something a little more modest in cost? How can the smaller businessman and woman participate in the life of an organization that should serve all, regardless of size. The acronym RCBPA is long enough. Let's not make it necessary to make it RCBBPA for Reformed Christian **Big** Business and Professional Association.

Letters

News and views okay

On this day before Reformation Day, it seems appropriate to renew my subscription to *Calvinist Contact*. At a time when I am told subscriptions are dropping a bit, I thought I should let you know that we still enjoy our C.C., both the news and often the views.

Our forefathers discovered anew the power of the word, God's word, and as Editor you have a tremendous opportunity and responsibility to share our Lord's inspiring truth with us.

May God give you wisdom and fill you with His Spirit, so you may continue to feed us.

Bill Tuininga,
New Westminster, BC

Theological discussion not quite dead

I do not think that John Bolt intended the following remark about me to be an *ad hominem* comment:

"Remarkably, in spite of his own best efforts, Rev. Punt has been unable to generate a 'heresy" trial on his views."

It could easily be read that way, as if to say I am the kind of person who goes around trying to "make trouble."

John Bolt's observation happens to be factually in error. I have "generated" five "heresy trials." Five persons or Consistories have officially contacted my consistory charging me with doctrinal error.

In each instance the Vice President took over the meeting and quizzed me extensively (in one instance for nearly two hours) basing their questions to be on the charges sent by my accusers. (I have a great deal of respect for those who have so written my Consistory. I wrote publicly and it is their right to correspond directly with my consistory).

I was exonorated in each case. My consistory notified the persons that they had not demonstrated that I had contradicted Scripture or the creeds. In each instance I sent the replies I had given to my consistory to the persons who made the charges. None of them saw fit to then bring their charges to my classis, which would have been the next proper step.

I have successfully undergone five heresy trials.

Neal Punt,
Evergreen Park, Ill.

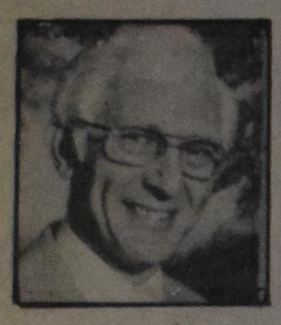
Parable has opposite meaning

Re: Your editorial C.C., Nov. 2nd, "A Modest Proposal to All Canadians". To the Editor: You concluded with "What do you think?"

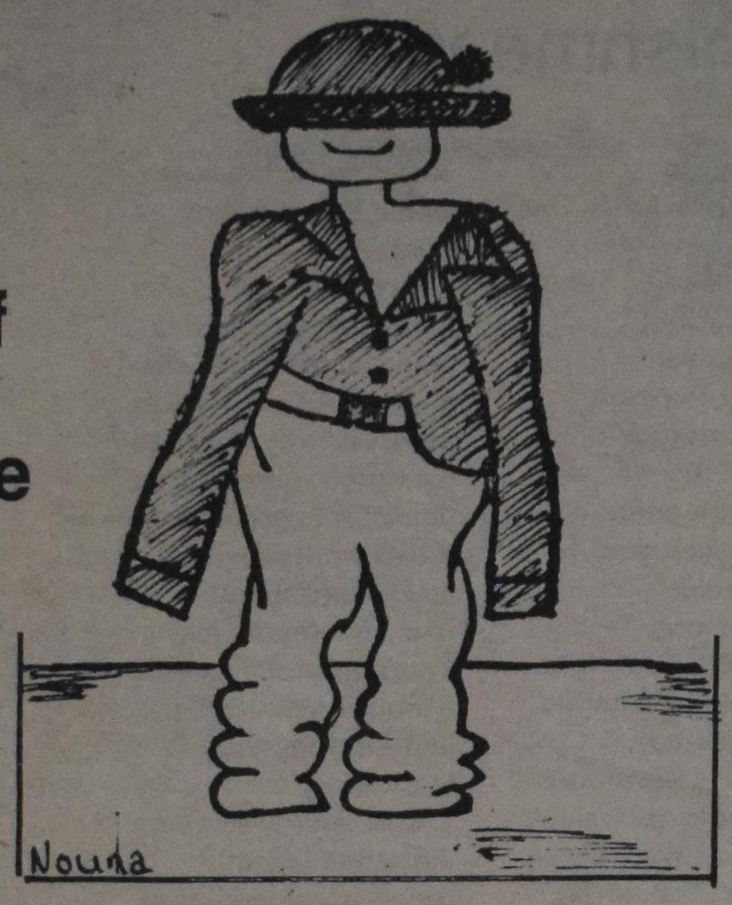
I think that your article would have been completely different if you had quoted Scripture correctly. You turn the parable in which all the workers, also the late-comers, get the same day's wages, into its opposite when you write, "Let each person who is willing to work receive a fair day's wage ... *but no more*." The Lord said, "*but no less.*" Against the protest of the others, the late-comer got the full day's wage.

If you would have stuck to that "principle in our human economy," you would have written a different article

SKYLIGHTS/WILLIAM R. RANG



The world of make-believe



Illustrated by Nouna Lohr, Grade 5, Dunnville Christian School.

When I was only five or six years old, grandfather fascinated me. He was grey, wore gold-rimmed glasses, had a fine little beard, and walked with a cane that had a silver handle. To me 'opa' was impressive.

One day my grandparents came for an extended visit. In the afternoon they took a nap. I looked at grandfather's suit hanging over a chair and it gave me an idea. I could be impressive, too. I worked my way into grandfather's suit, blackened a cork, made a moustache and a beard on my face, took his cane, and walked as dignified as I could past my smiling mother. I didn't realize that I didn't look impressive nor that there was anything about me that gave me away. I hadn't noticed that the suit was much too large for me. Yes, I went out through the front door and soon realized that something was amiss when the people on the street smiled at me.

I was reminded of this little incident when one of my friends at a Christian businessmen's prayer breakfast remarked, "The world is so secular and so bad that a make-believe Christian passes for a real one."

I could not help but apply these words to myself in the form of a question. Here I am, a rather respected teacher, father, husband, part-time preacher. I label myself a Christian first of all. Yet do I consider myself a good Christian just because there is so much evil in the world? Do I equate visible decency with the fruits of the Spirit? Do I look like a real Christian because there are so many non-Christians in the world? In other words, am I really the Christian that I think I am?

You know, true self-examination always leads from the one question to the next. Thus I asked myself, "Am I ever good enough, pious enough, loving enough, Christ-seeking enough?" Doesn't the word "enough" imply that I am still in the process of becoming what I should be, but that I have not yet attained what the Lord wants me to be? In short, is it possible that I have been constantly over-evaluating myself?

I know the answer to this question, but what about you, my friend?

Let's together look into the mirror of God's Word. Let that Word really speak to us about ourselves, and therefore about the Saviour.

Grandfather's suit does not suit us.

William Rang is principal of the Dunnville Christian School.

longer letter

A positive approach in keeping with Christ's ministry

To set the record straight I would like to answer some important questions raised in your editorial on CPJ's statement on abortion (Oct. 26, 1984).

First, the opening paragraph of the CPJ statement, which you chose not to print, does address the prevailing attitues in the light of God's word. It says that "all persons, male and female, of whatever religion, conviction, or race, *at all stages of life*, are created in the image of God. Therefore, we deplore the fact that people are often valued only on the basis of their usefulness to others." If one thinks about what the statement actually asks people to do, it is clear that CPJ is not soft on selfishness. It is self-evident that we deplore, or if you prefer "condemn," a self-centered lifestyle.

Secondly, the reference to the health of the mother must not be separated from the qualifying factor of being "genuinely threatened" or from our call for a clear definition of the words "life and health" which are contained in the criminal code. Our use of the word "health" does not imply that we agree with its misuse by others. A reference to CPJ's *Guidelines* would make clear that the Biblical definition of "life and health" as we understand it is fundamentally different from that proposed by either the secular pro-life or pro-choice groups.

Finally, we agree that abortion on demand is a sinful practice in our society, and the statement makes that clear. So is the fact that 20 % of the children in Canada are growing up in serious poverty. So is the fact that many elderly women, who gave their lives to raise families, cannot afford food and shelter. These are other sins of selfishness. To single out one sin for extra heavy condemnation is not consistent with the true nature of sin as portrayed in the Bible. More importantly, that approach does not witness to the Gospel message of Christ's love for all sinners.

In all areas CPJ has focused on promoting public policies and social actions which bring healing and build toward a caring society, where both the rights and responsibilities of all persons can be expressed in service for one another. We believe a positive approach is more in keeping with Christ's ministry of reconciliation.

Kathy Vandergrift,
CPJ board member,
Ottawa, Ont.

Editorial response

Your letter is difficult to respond to. I felt the same difficulty when I editorialized on the CPJ statement. There really is very little in your letter and the statement that I disagree with. My concern is more with what the letter and statement do not say. So please accept my comments as a contribution to a better understanding by us all, not as a condemnation.

I would like to make only two observations. The first one has to do with the matter of healing and caring.

You end your letter by saying "We believe a positive approach is more in keeping with Christ's ministry of reconciliation." Are you suggesting that *condemning* abortion on demand while showing kindness to those faced with difficult circumstances cannot be positive? From the point of view of an unborn child, a caring attitude that does not condemn over 90 % of the abortions that take place in our society is not very positive.

So I am coming back to my original statement: "compassion is only one arm of the human calling to reach out." We also need to remind each other of the demands of God's law and of the judgment of God that will come on disobedient nations.

My second observation has to do with a certain fuzziness that at times creeps into our thinking when it comes to societal sins.

I do think there is discernible difference between 20 % of the children in Canada growing up in poverty and 50 % of conceived children never seeing the light of day; and I'm not referring to the numbers here.

Abortion is a wilful *act*. It is the taking of a life by specific persons at a certain place and time. Poverty, on the other hand, is a *condition* depending on many circumstances, many of which are not traceable to specific, wilful acts. We have a task to help the poor, but can we give them health, initiative, or even employment? To the extent that greed contributes to poverty we must condemn it.

Poverty is a much more complex matter than abortion when it comes to tracing its cause. Poverty cannot be legislated against (although laws must be passed to alleviate it), but abortion can be legislated against (even though people will break the law).

So I say with you: abortion on demand is a sinful practice," but I disagree with you when you add that poverty too is a sinful practice. Poverty simply is not a practice. Materialism is, and so is consumerism.

So let's condemn sinful practices, without stopping to care for people.

Bert Witvoet

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on.

A long letter, 500 to 750 words, may be published in the upper right hand corner of this page provided it meets editorial standards.

Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

instead of what you now call, of all things!, "a modest proposal", i.e. "imposing a limit on what a person or family can earn." The result is, that you have to protest beforehand that no one reads in your suggestions an anti-capitalistic imposition of a socialist system.

The result: much confusion in such a short article.

G. VanDooren,
Burlington, Ont.

What was the protest about in Matthew 20:10?

BW

Pontius' Puddle

Society

Pensive Dutchie

Syrt Wolters

What does the Bible say about capital punishment?

The debate is on again: "Should capital punishment be re-instated or not?" Especially after the multiple-shootings of police officers, the cry is heard more loudly — Re-instate capital punishment! I am sure many editorials in newspapers across the country expressed their opinions.

One editorial I read made the issue very simple by saying that capital punishment is wrong, because if not, the state would be committing the same crime as the criminal. When one "writer to The Editor" referred to a text in Exodus in which God required death for a certain crime, an "Editorial note" under this letter referred to the Commandment, "You shall not kill." In other words, this should be final.

I could not help but put my nickel's worth into the debate by writing the following letter:

"You need Bible study"

Dear Editor:

In dealing with the issue of capital punishment, a little bit of Bible study would do you a lot of good. Instead of lifting a single text from the Bible (totally out of context) for the purpose of condemning capital punishment, the Scriptures should be searched somewhat more broadly. Particularly proper attention should be paid to the *when* and *on what occasion* the commandment "You shall not kill" was given.

A commandment between corpses

Has it ever occurred to you that this command-ment was given in between heaps of corpses? Only recently the first-born in Egypt had been killed (animals as well as humans) in order to force the Pharaoh to let God's people Isreael go to their promised land, Canaan. But after the Pharaoh had let them go he heard that the Israelites were caught between mountains and the Red Sea. He went after them with a great army, hoping to overcome and destroy them.

Well, if you know your Bible reasonably well, you know that the Pharaoh failed and that *his* army drowned in the Red Sea through which God safely led Israel. Shortly after, when the people of Israel had reached mount Horeb, God gave His commandments. The sixth is "You shall not kill." At the same time, though, God instructed the Israelites to destroy any enemy who would hinder them on their way to Canaan. Furthermore, upon arrival they were ordered to destroy the evil inhabitants of Canaan.

It does make sense

Piles of bodies in the immediate past and in the near future, and in between the command-ment, "You shall not kill." That doesn't jive, does it? No, it does not, unless we look a bit closer. If we search the Scripture as a whole, then it makes sense.

God, in paradise, after the fall into sin, came to man, woman, and Satan and said, "And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head and you will strike his heel." In other words, from now on there will be a struggle between Satan and the promised Messiah.

Ever since, we've seen the perpetual battle between the kingdom of Satan and the kingdom of God. Behind the fury of the Pharaoh was the fury of Satan, who was trying to kill the carrier of the Messiah, the people of Israel. God never let that happen. He led them to safety and promised his people he would be their helper in times of Satan's attacks whether they came from Egyptians, Amelekites or Canaanites. It was as if God said, "If anyone bothers you, deal with them. Preserve My promise of the Messiah!

So, between piles of corpses God gives His people His Ten Commandments to live by as a covenant people. And, of course, they should not kill each other. What if they would kill their own Messiah?

Let your opinion be known

So far the letter to the Editor. I have no high hopes that I will have brought the editor to a different opinion. Usually, editors are pretty set in their own thinking (as I am myself). But for the sake of the readers I think it is only fair that they are exposed to other opinions than those of the editor.

That is one reason why I think we should write a lot more "Letters to the Editor" in our own local newspapers or even national magazines. It is one way of witnessing to the world. The best way of doing this, is to form a small committee which gathers opinions from church members and is responsible for putting the opinions in the proper form to send to the paper. This is free advertising. Letters to the Editor cost nothing but a stamp.

Syrt Wolters operates a barbershop in the Empress Hotel of Victoria, BC

Graham well received in British Columbia

.. continued from page 1.

Another extra (unplanned) impetus to the Crusade was a project which collected five truckloads of food for Vancouver's hungry. B.C. has had to endure unemployment rates of at least 12 percent for two years.

The goods were distributed through the Vancouver Food Bank after the project was suggested by a local Baptist teacher. The project received unexpected front page coverage in the Vancouver Sun after Crusade organizers approved the plan but stadium officials vetoed it. After a compromise, the food drive was publicized at the Crusade and Trinity Western College students supervised receipt of the food in the stadium's parking lots.

Graham endorsed the drive, saying it was "a natural outgrowth of Christian concern for less fortunate people."

About 450 churches from 40 denominations participated in Graham's Crusade. Chairman Still believes that it has already created a new climate for the gospel in Vancouver because of the large number of commitments to Christ. Still added, "My hope is that the reconciliation begun in many lives will spread into the community in the weeks and months to come."

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Toronto Crisis Pregnancy Centre opens

Marian Van Til

On Yonge Street in the heart of Toronto a small office houses the Crisis Pregnancy Centre (CPC), a counselling and referral service for women with "problem pregnancies." It opened October 1.

The CPC, though run by its own board, is the "practical" arm of the Christian Action Council (CAC), a privately supported pro-life organization active across the U.S. and relatively new to Canada. The CAC "appeals to evangelical and Reformed Christians because of its Biblical roots," says its newsletter's editor, Sue Careless.

Most women who use the Crisis Pregnancy Centre are young — teenaged through late twenties — and anxious about their pregnancies: Many are unmarried, some married but unexpectedly pregnant, some have full-time careers, some only fear they may be pregnant. (They are offered free pregnancy tests).

The telephone counsellor who speaks with those who call the Centre's hotline encourages them to come to the office; personal counselling is always more effective, Careless says. Women considering abortion are *informed* about abortion and encouraged to consider alternatives.

According to Careless, many unwed mothers-to-be think about abortion because they are afraid and see no alternative. They believe there will be no emotional or other support for them during (and after) a pregnancy. When they find out that is not so, many change their minds about having an abortion.

Careless says the CPC also "shares the gospel when appropriate. Since we don't get government funds we don't feel we have to be secular. But we don't cram it down their throats."

If a woman is having physical problems she is referred to one of a list of Centre-approved doctors, or is encouraged to see her own physician if she has one. A nurse is called when necessary.

There are "shepherding homes" available also: Families open their homes to women if they need a place to stay. "Some of the women need to be mothered themselves. They need to feel family support," Careless says.

If women need maternity or baby clothes, those can be provided. If there are severe financial troubles, CPC arranges "any kind of government support that they need," says temporary director Betty McPhee.

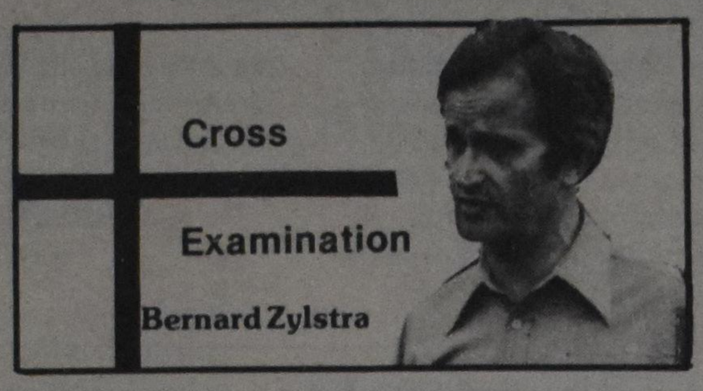
McPhee explains that the Centre has 40 trained volunteer counsellors and a receptionist who is also taught counselling techniques. The volunteers work on a rotating schedule, most often with only two people in the office at a time. The office is open 35 hours a week.

McPhee's job is "to make sure things run smoothly" and to "deal with the media," she says. It is a volunteer position, like all the others. She spends about one day a week at the CPC office but does a lot of work from her home by telephone. She periodically reports to the Centre's board of directors. (The CAC and CPC are run as separate entities).

Volunteers of Reformed background have heard about CPC through their work with pro-life groups such as Right-to-Life or the Christian Action Council. Some Christian Reformed churches in the general area have carried short announcements about the Centre's work in their bulletins.

The CPC may be contacted at 5584 Yonge Street, Toronto, Monday through Friday, 1:00 - 8:00 p.m., 416-229-2607.

Reagan's counter-revolution and Christianity



Ronald Reagan's massive victory consolidates a fundamental political shift in the spiritual direction of secular humanism that began in the United States with Richard Nixon's victory in 1968.

Hence it is an error of gigantic proportions to view Reagan's landslide as evidence of the impact of biblical religion in American political affairs.

Instead, at the depth level of religio-spiritual analysis of American culture in our era, the Reagan victory embodies the humanist counterrevolution of the 1980s over against the humanist cultural revolution of the 1960s.

Such a shift from revolution to counter-revolution within humanism is by no means new. As a matter of fact, this pendulum shift expresses an inescapable cultural and political contradiction which stems from a split in the heart of humanist religion itself. Humanism is the religion of the worship of human personality, of its self-preservation, self-development, self-determination, even of its self-creation. At the core of humanism we find an ever-recurring question: is the self-determination of human personality an individual matter or a social affair?

The history of humanist-inspired culture and politics is like a pendulum swinging from one extremist answer to another extremist answer. One generation will argue that human self-development can best be achieved by giving persons the greatest degree of individual freedom. But the permissiveness involved in such freedom will always lead to excesses in the undermining of tradition, the loosening of the social fabric, and the rejection of commonly accepted values. A following generation will then tend to correct the anarchic excesses by arguing that human self-development can better be achieved by limiting individual freedom, by social restraints, and by an acceptance of tradition, shared values, and stable institutions like marriage and family.

An outstanding precursor of today's conflict between humanist revolution and counterrevolution can be found in the period immediately following Napoleon's defeat at the Battle of Waterloo in 1815. Napoleon's imperial attempt to impose the values of the French Revolution — liberty, equality, fraternity — had created unprecedented chaos and confusion throughout western Europe. After his defeat, the political leaders led by Metternich at the Congress of Vienna inaugurated the Restoration period. This in effect was a counterrevolution intended to check the excesses of the French Revolution *without denying its humanist premises*. That humanist counterrevolution provided stability in western Europe until the revolutions of 1848, 1870, and the later marxist uprisings.

In our time we see a parallel. The cultural revolution of the 1960s was an explosion of the humanist spirit in its demand for increased individual freedoms, in its insistence on an expanded range of permissiveness — in matters of sex, lifestyle, dress, music, and governance (especially of colleges and universities). The cultural revolution was also an explosion in critique of "the system," of government, of business, of traditional values and "bourgeois" institutions like marriage and family. The cultural revolution was not entirely without value — e.g., it helped end the Vietnam war.

But already in the late sixties the humanist counterrevolutionary forces began to be felt. Goldwater lost to Johnson in 1964. But Nixon won in 1968. And he won again in 1972 — over George McGovern, perhaps the most decent of the politicians of the cultural revolution. However, Nixon spoiled the momentum of the counterrevolution because of Watergate. And poor Gerald Ford, product of Grand Rapids, couldn't revive its dynamic. Carter's regime was but a wavering interlude. Ronald Reagan captured the mood of the late seventies and thus the presidency in 1980. His victory on November 6 solidifies the counterrevolution.

Earlier in his career, when he was still in show business, Reagan made the shift from the Democratic to the Republican version of humanist politics. This shift dealt more with means than with principles: less "big government" in business, more "big government" in defense; less freedom in sex, more freedom in economics; less pessimism with respect to the American people, more optimism in their future; less change in culture, more reliance on the values of the past.

Reagan is a phenomenally clever politician. Earlier I have compared him with Franklin Roosevelt. Roosevelt wanted to save capitalism by government interference. Reagan wants to save capitalism by government withdrawal — refusing even to tax business enough to pay his own government bills.

Apparently the American people like what Reagan is doing. He is doing some good. But please let's not confuse things. Let's not confuse even the positive elements of his political counterrevolution with an impact of the religion of the Bible on America's political affairs!

Bernard Zylstra is president of the Institute for Christian Studies.

Zylstra to return to research and writing

C.C. Staff

On October 30, 1984, Dr. Bernard Zylstra announced to the Board of Trustees of the Institute for Christian Studies (ICS) that he would resign as president of ICS, effective July 1, 1985, and return to his position as full-time professor in political theory.

Zylstra stated that since he became academic principal of ICS in 1978 and then president in 1982, he had not been able to give the time to research and writing that he would have liked. Going back to a full-time academic position would, he said, allow him "to contribute to the formation of a team of reformational political scientists."

As president Zylstra was faced with a number of financial concerns as well as with difference amongst the ICS staff which tended to focus on the major ethical issues confronting Canadian society and particularly the churches. In the office of president, Zylstra was called, as he put it, "to represent the institution as a whole, and remain relatively neutral with respect to differences." As a full-time senior member Zylstra will be able to voice his opinions more clearly.

The final factor in Zylstra's decision was related to the need for new blood in the leadership of ICS. ICS needs new leadership, said Zylstra, that will "shape the ICS for Christian university studies in the next generation."

The search for a new president is now being conducted by the executive committee of the Board of Trustees, which will soon formally announce the opening of the position.

Don't forget ... It's time to extend Christmas greetings through C.C.

Just a reminder that the deadline for seasons greetings to appear in the December 21 issue is Friday, December 7. Every year subscribers to Calvinist Contact use the special classified section to extend their seasons greetings to family and friends. Kindly enclose payment of $15. with your ad and send it in today. Forget the fuss of Christmas cards and postage stamps; one ad does it all.

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Church

Van Houten becomes Chaplaincy Coordinator

The Government of Ontario decided about a year ago to give its chaplaincy services additional money so that its corps of Regional Coordinators could be expanded. This decision was made after the Ontario Provincial Interfaith Committee had petitioned the government over a period of time.

When the additional funds became available, the Rev. Siebert Van Houten, A CRC minister, was the first appointee becoming Regional Coordinator of Chaplaincy in the Hamilton, Ontario area. It will be Van Houten's task to oversee the programs of pastoral care in the institutions of the provincial government. (Rev. Van Houten had earlier ministered as chaplain in the Hamilton Psychiatric Hospital). His appointment to the position of Regional Coordinator is a recognition of his outstanding service in chaplaincy. The Christian Reformed Chaplain Committee is proud of, and thankful for, the distinguished ministry of the Rev. Van Houten.

Rev. Siebert Van Houten

Members of the Canadian Christian Reformed Committee on Chaplaincy conducted the service of induction for Van Houten under the auspices of the consistory of the Christian Reformed Church of Ancaster, Ontario, which is the Rev. Van Houten's calling church.

The Rev. John Van Til, secretary of the Canadian Chaplaincy Committee, conducted the worship service, and the Rev. Carl Tuyl, chairman of the Committee preached the sermon.

The service was followed by the opportunity to express best wishes to the Van Houten's and the congregation joined in personal expressions of support for the ministry begun.

The Chaplaincy Committee expresses the hope and the prayerful expectation that Rev. Van Houten's ministry will be blessed by our Lord, who in Matthew 25 identified himself in the closest possible way with those to whom the Van Houten's ministry will be aimed: the prisoners and the sick.

Carl Tuyl for the Canadian Committee on Chaplaincy

Ritual handshake: a sign of peace

In many of our churches the serving elder and the minister perform a little ritual before the service: they shake hands. Why? Obviously they are not greeting one another, since they did that a few minutes earlier in the consistory room. Still, when the elder in charge of that particular service has led those assembled there in prayer and they have entered the auditorium, he quite deliberately shakes hands with the minister.

I have heard all sorts of theories as to what it means. We are told that the handshake began as a sign between warriors that there were no weapons in their hands. Perhaps that is the best explanation we can give for our church ritual: There is peace between the pastor and the flock. (One of the reasons few churches do not include a hand-shake between pastor and elder after the service is that now and then an elder would declare "war" by *not* shaking hands). The worshipping people of God must be at peace if their praise is to be accepted by God; the sign of Bible times, a kiss, has been replaced by the handshake.

But there is something else in this sign. The elder says by shaking hands that the responsibility for the service is shared. He and the other elders — yes the whole congregation — are praying for the liturgist or leader and are also ready to participate in the liturgy itself from the heart. Worship is not just the preacher's job, the handshake tells us; but God's people and their spokesman are in their respective places and worship can begin.

Rev. John M.V. Koole, Ebenezer CRC, Trenton, Ont.

Church News

Christian Reformed Church

Accepted

— to Barrhead, Alta., Rev. Gerrit J. Heersink of 1st Lacombe, Alta.

Declined

— to Fredericton, N.B., Rev. Henry Katerberg of Riverside, Wellandport, Ont.

Rime or reason

"Ever blessed are the poor"
said the preacher of great repute,
shiny with a grey coiffure
and a five-hundred dollar suit.

Sy Nodd

Denominational promiscuity
is spiritual adultery
crossing any boundary
to find ecumenical unity.

Klaas Sis

World evangelization congress slated for 1989

STUTTGART, West Germany — An International Congress on World Evangelization will be convened in 1989. Dr. Leighton Ford, Chairman of the Lausanne Committee for World Evangelization, made the announcement at the conclusion of the meeting of the 75-member Committee which met September 10-14 at Bernhauser Forst.

The Congress will be another in the ongoing series of major international gatherings which have shaped world evangelization over the past two decades. (The first was the Berlin Congress on World Evangelization which was held in Lausanne, Switzerland, in 1974).

The site for the 1989 gathering has not yet been finalized, Ford indicated, but there was general consensus that first consideration should be given to a Third World city, if necessary facilities were available.

Congress planners have been instructed to insure that the gathering reflects the varied spectrum of the global evangelical constituency. Half of the participants are to be from outside Europe and America. In addition, careful attention is to be given to arranging for significant participation by leaders among women, laymen, and minority groups from all regions. A determined effort will be made to have younger leaders at the Congress. An effort will be made to secure involvement of Christian leaders of all denominations. The widely accepted Lausanne Covenant, adopted by the 1974 Congress, defined the doctrinal stance underlying the 1989 gathering.

Both Ford and the Reverend Gottfried Osei-Mensah, retiring LCWE Executive Secretary, stated that extensive changes have occurred in the world since the Lausanne Congress had been held. The dimensions and speed of those changes demanded that Christian leaders carefully assess them and formulate strategy for the closing years of the century.

In his chairman's address to the Committee, Ford urged its members to rally Christians and churches to meet the evangelization challenge which, he said, can too easily be obscured. "We need both an enlarged vision of the whole task of the world evangelization and specific steps that God wants us to take as part of that task," he maintained.

The 1989 Congress, he stated, should contribute toward that aim.

Pastoral Pondering

Integrity and the electronic church

David J. Tigchelaar

Integrity is a big word today. And rightfully so. Businesses, churches and individuals recommend themselves not so much in what they say, but in what they do.

Recently I was handed a letter that was sent out by one of the major American religious broadcasters, requesting donations. I have never seen such an underhanded approach of securing funds in the name of Jesus.

If you would send a donation — the bigger, the better — this ministry would in turn send you a prayer rug that, when placed over your knees, would deliver a big blessing. The blessing depended on the size of the donation.

I don't know how many have ever received such a letter, but if you did, it deserved filing in the circular file, i.e. the garbage. Support for such ministries is an abomination. We are disturbed by the record of the church in history that sought to control the hearts and lives of mankind through fear by the selling of indulgences.

This approach is the closest to that heresy that one can imagine. And thousands of people who seek to love the Lord are being misled through fear to think that in this is "the blessing of the Lord."

Personally, I have made it a point to refuse a donation to any ministry that carries the name of the pastor or major leader as its advertising name. Authentic ministry, to have integrity, must be carried out by the church. Otherwise the danger exists that people are glorified and not the Lord.

I'll stick to supporting work that has behind it the love and support of thousands of people who are part of the church, and who through their prayers and concerns are ensuring that what is done is done with integrity and care for the full gospel message.

Rev. David Tigchelaar is pastor of the 1st Calgary, Alta. CRC

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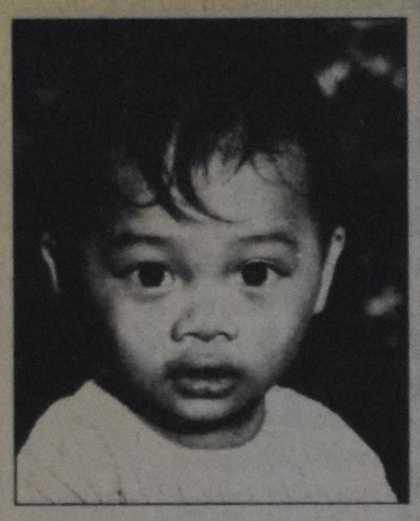

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Leonard Schalkwyk

Pastoral letters

Living and working in a community atmosphere

Recently the idea of "community" came to me forcefully, after I finished reading *The Strength of Their Years*. It is a book about a pioneer community in the Nobleford-Monarch-Granum area in Alberta, written by my friend Rev. Ty Hofman (Guardian Publishing). There is a note of nostalgia in this book, as he remembers his growing up in that community.

There is a homesickness for the early days when one was safely nestled in the shelter of community life. Everyone had his place, things were predictable, a strong bond held everything together. When a household was struck by a calamity (e.g. serious illness), the others would sow the field or harvest the crops, at no charge. When the whole community was struck by a disaster (e.g. drought), they gained their strength from being in it together, sticking it out together.

Those were the days when life was hard, but it had a flavour all its own. The majority did not consider giving up, but they simply hung on.

I feel privileged to have become part of such a community, here in the Holland Marsh, north of Toronto. Several have settled here well before World War II. They have gone through the ups and downs of making the Marsh liveable and profitable. Before the Dutch settlers came a dyke was made and the water was pumped out. This left a wilderness of trees, shrubs, and weeds. The settlers transformed this into beautiful fertile fields of black soil, yielding bountiful crops of carrots, onions, lettuce and other vegetables.

This required back-breaking work, long hours of toil. Sometimes the prices were so low, that all work seemed to have been in vain. But they persevered and now the Marsh is a prosperous area, known as "the salad bowl of Ontario."

When I read Hofman's book, I found striking similarities. The core of the settlers here came from the early congregations of Chatham and Hamilton. They had pioneer blood in their veins, also the strong realization that they belonged together and that together they would overcome. Those following and joining them inherited the very atmosphere of the settlement.

I find here also the Dutch humour of looking at life with a kind of detachment. A Dutch official who helped the first families to settle had the last name of "Snor." His wife's first name was "An." Thus, in gratitude, the pioneers called their settlement "Ansnorveld." Maybe they considered it not quite fitting to call a church like that, so their church was named Holland Marsh. But the settled is still Ansnorveld. The second settlement in the Marsh, on the west side, was given a name by the Ladies Society. It was baptized: Springdale, for it was low in the valley and had many excellent springs.

We can learn valuable lessons for our life today from the early "Kolonies" in Canada and the States.

The main lesson is: rely on God by faith. These people did not look back, they looked forward. They did not doubt whether God had lead their way, no matter how hard the going might be.

Reliance on God gives strength of character; it shapes personality. Of course, these settlers were not perfect. Sometimes their strong personalities clashed, but by and large they remained true to each other and to their God.

Having served and loved congregations of post-war immigrants, I do find here a special flavour because of the pre-war immigrant roots. Even though many members now live in a wide area outside the Marsh, yet they all share in this community feeling. There are several families that have no Dutch background at all, who felt attracted by this community of faith. They now form an integral part of the whole. We feel loved by this community and we love them. We have become part of it.

In all the congregations I have served on this great and wonderful continent, whatever their background, I can testify to a certain community feeling that has grown over the years. But let us hold on to and develop that community feeling, in order that our churches may be truly "community churches," celebrating our Blood-relationship by Jesus in the Family of God.

Rev. and Mrs. Schalkwyk hope to celebrate their 30th Wedding Anniversary and 30 years of service in the ministry on November 30. Schalkwyk has been a contributor to Calvinist Contact **for 20 years.**

Calvinist Contact staff congratulates Mr. and Mrs. Schalkwyk on this happy occasion.

Israeli research scientists seek to find secrets of ancient grain storage used by Joseph

TEL AVIV, Israel (EP) Research scientists in Israel are trying to find out how Joseph was able to preserve grain for seven years in the hot climate of Egypt. So far they haven't met with too much success, according to the Jerusalem Post.

Researchers at the Volcan Center in Rishon Lezion are experimenting with temporary silos for the same reason that Joseph built them; extra storage during the good years will prepare for the bad ones to follow. When there is a bumper crop today, very often there is not enough storage available to hold the entire harvest.

Joseph's feat of preserving grain for seven years is considered almost impossible today. Problems caused by micro-organisms, pests and rodents that attack storage places often result in the loss of a crop.

Scientists believe that Joseph used a method still utilized by the Bedouins today; they dig deep holes in the ground and fill them with grain. This method has some drawbacks however, it is difficult to fill and empty such holes, and they can be susceptible to rodent attacks.

To overcome these problems, Israeli agricultural researchers are now using a large silo made of heavy metal mesh covered with heavy plastic sheets. Each silo will hold 560 tons of grain and be ventilated with cool air at night and hot air by day. Scientists plan to store wheat in the silo for a three year test.

Six Presbyterians assassinated in Peru

HUANTA (RPS) — Six members of the National Presbyterian Church in Callqui were brutally murdered by marines charged with fighting subversion, according to a pastor, an elder, and the president of the Council of the Presbyterian Church of Huanta.

The murder took place while the brothers were worshipping in the church in Callqui at six o'clock on the 1st of August. Heavily armed marines, equipped with walkie-talkies, erupted into the church, questioned those present, looked for subversive material and then proceeded to kill the men.

Two of the victims had just come from the jungle, fleeing the threats of the "Shining Path," (a guerilla group). Unable to find lodging in Huanta because of the ban imposed by the marines of harbouring strangers and non-residents, they came to live in Callqui, about 2 kms away from Huanta.

The six were accused of being "terrorists", because wooden rifles had been found in a nearby school depot — "make-believe" rifles used by the school children of Nisperocniyocc for the school parades. Before leaving the church, the aggressors threw a grenade at the door, thus frightening the children, old people and women who survived the attack.

"We need to help our brother refugees, the unemployed, the orphans, widows, old people without protection, and we count on the support of the Protestant Church through prayer and cooperation in attending to the physical needs of those who suffer," is the appeal of the Presbyterian leaders.

Salem Advent Gift Program

Brothers, sisters, teenagers and children: During December, remembering God's greatest Gift to us, we share our gifts with each other. Could you add one family member?

THE SALEM FELLOWSHIP FUND allows Salem to provide counselling for *those not able to afford the necessary fee.* Caring individuals and churches have so far donated $20,000. BEFORE THE YEAR ENDS ANOTHER $30,000 is needed. Through the **Advent Gift Program**, we hope to meet that need. Why not include Salem as a member of your family?

Please watch further issues of C.C. for the advent gift thermometer.

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School

Calvin College begins year with emphasis on better teaching

"Toward Being an Effective Christian Educator" was the theme of the 1984 Fall Conference attended recently by Calvin College faculty and administrators at the Maranatha Conference Grounds near Muskegon, Michigan.

Dr. J. Marion Snapper, professor of church education at Calvin Seminary, delivered the keynote address. Eleven sectionals, ranging from theoretical to practical, were available. The "Of Self and Subject" sectional dealt with the topic of Christian educators revealing self and faith through their teaching.

Lamenting the intimidating "bigness" of modern society, Calvin College's president, Dr. Anthony Diekema, emphasized the significance of "small things" at the official opening of the college's 109th year, convocation.

President Diekema's text was Zechariah 4:10a, "Who despises the day of small things?" He charged that our culture has "relegated all the moral and spiritual values of education to the realm of insignificant and small things. We are led to believe that only those factors which give primacy to our economic and technological needs are important enough to warrant serious attention."

He stressed the importance of wisdom, not mere information; and career education, not just narrow job training; as basic components of a Calvin education which our culture might label as unimportant "small things," but which the Calvin faculty regards as vital.

President Diekema closed with the hope that "On the day our King returns we will be known among those faithful servants who recognized the significance of 'small' things."

Enrollment decline had been predicted, but Calvin College's opening fall enrollment actually increased: 3,971 compared to September 1983's 3,942. The figure is 119 higher than the budget projection. Higher-than-normal retention of upper-classmen was the key.

The freshman class is smaller than last year's: 1,049 compared to 1,101. However, retention of the sophomores increased by over 9 percent. This year's junior class is smaller by 53, but the seniors number 896 compared to last year's 824.

The male-female ratio is 2,052 women and 1,919 men.

Chalkmarks

Biblical truths interpreted

"The fear of the Lord is the beginning of wisdom." That well-known proverb is probably emblazoned on more cornerstones of Christian schools than any other biblical text.

Recently, grade 7 students at Sarnia (Ont.) Christian School were asked to come up with and interpret their "wise sayings." Here is a sampling.

- "Fear not that thy life shall come to an end, but rather that it shall never have a beginning." We should not fear if we die, but we should fear that we will never be born again. So we should be glad that we will be going to heaven to be with God forever. But only if we are faithful Christians.
— Alastair Halliday
- "If wrinkles must be written upon our brows let them not be written upon the heart. The spirit should not grow old." We should always stay young at heart and never grow old in spirit and never stop believing and never doubt God even when we grow old.
— Tonya DeWaal.
- "Joy is not in things, it is in us." Joy is a feeling of happiness; non-living things do not have feelings. Joy is something that at times overwhelms you with its feeling of happiness. Without it, people would be colourless, like androids. Joy is something you need for life. Without it, there is nothing to look forward to.
— Bob Vrolyk

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Land of distant peaks:
A trip to Korea

More than forty thousand people of Korean Origin call Canada their home. Their contribution has become a proud and flourishing part of Canada's cultural mosaic. In the fall of 1983, the Honourable Roy McMurtry, Attorney General of Ontario, visited Korea at the invitation of that country's Ministry of Justice.

"Land of Distant Peaks: A Trip to Korea" is a 12 minute, colour film on Mr. McMurtry's visit. In it he gives his impressions of the country and its people. "One of the aspects that most interested me," says McMurtry," was the justice system. Many issues are, in Korea, resolved by the community interaction rather than in the formal and adversarial structure of the court-room. I think the Korean life demonstrates an ability to resolve issues in the neighbourhood, in the family, to an extent which is quite impressive by North American standards."

This film is available, in 16 mm format or on three-quarter inch video cassettes, free of charge to educational organizations. It can be borrowed from L.M. Media Marketing Services Ltd., 115 Torbay Rd., Unit 9, Markham, ON L3R 2M9; (416) 475-3750.

Fair play for parents

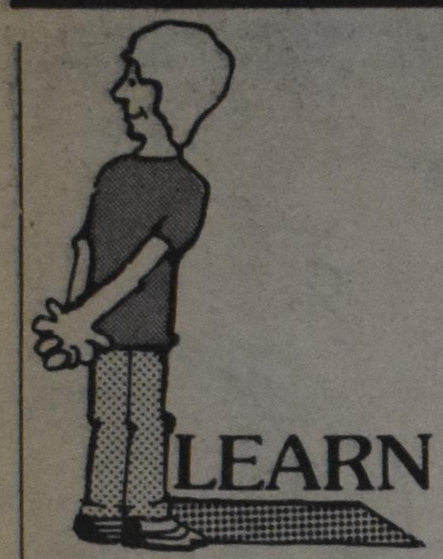
"Where does a child learn to be a 'good sport'? At home. By the time a child dons skates or joins a team, a sense of sportsmanship (or lack thereof) is already well established."

Parent's code

1. Do not force an unwilling child to participate in sports.
2. Remember children are involved in organized sports for *their* enjoyment, not yours.
3. Encourage your child always to play by the rules.
4. Teach your child that honest effort is as important as victory so that the result of each game is accepted without undue disappointment.
5. Turn defeat to victory by helping your child work towards skill improvement and good sportsmanship. Never ridicule or yell at your child for making a mistake or losing a competition.
6. Remember that children learn best by example. Applaud good plays by your team and by members of the opposing team.
7. Do not publicly question the officials' judgment and never their honesty.
8. Support all efforts to remove verbal and physical abuse from children's sporting activities.
9. Recognize the value and importance of volunteer coaches. They give of their time and resources to provide recreational activities for your child.

Cedars Christian School Newsletter,
Prince George, BC

OUR KIDS SAY

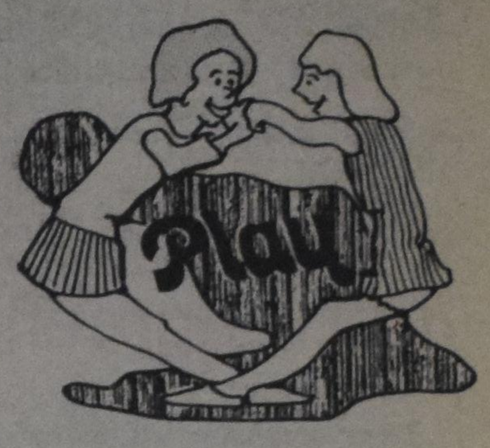


Self-portraits

Many people consider Rembrandt the best portrait painter that ever lived. A portrait is a painting which shows mainly a person's face. Pictures that an artist paints of himself are called self-portraits.

Self-portraits tell us much about a person without using any words. A person's expression is like a message. A mean and sneering face gives us a different message than a face with gentle eyes and a soft smile. A person dressed in expensive clothes and wearing splendid jewelry is probably a rich person. You can tell that by looking at the self-portrait.

There are over one hundred self-portraits of Rembrandt. Some were painted when he was young and some when he was old. Some showed him when he was happy and some when he was sad. If you could see them they would tell the story of his life.



Rembrandt

"Self-portrait" by Rembrandt

"This boy will be special," said the miller to his wife as they admired their new son. "Perhaps he'll be a doctor or a lawyer," his father continued. He was named Rembrandt and was born in Holland over 350 years ago.

At the age of seven his parents sent him to school. But Rembrandt didn't like school. Although he worked hard, books didn't interest him. His page was always bordered by fine drawings and he was often caught sketching rather than practising reading. Rembrandt longed to paint everything he saw, landscapes dotted with tall windmills and the people on the streets with their expressive faces.

While his older brothers helped their father work at the mill, Rembrandt preferred to climb up to the loft of the mill with his sister and draw her face as the sun flickered through the old boards. When his chores were finished, he'd quietly sketch his mother as she sat reading her Bible in the soft evening light.

"More than anything else, I want to draw and paint," Rembrandt told his parents over and over again. "The world is so full of beautiful pictures." Rembrandt's father and mother were proud of his talent and understood his love for art so they allowed him to leave school and devote himself entirely to painting. He was sent to study painting with a good artist of that time. Rembrandt was very happy here. His head was full of pictures waiting to be painted. It didn't take long for Rembrandt's teacher to realize that he had taught his exceptionally talented student as much as he could.

Rembrandt's paintings soon became the talk of the day. Rich people came and were honoured when Rembrandt agreed to paint their portraits. He was paid handsomely for his work.

Rembrandt's happiest years were those he spent with Saskia, his wife. He loved to paint her smiling, happy face. Sometimes he would paint her dressed up in the fine and fashionable costumes he kept in his art studio. Together they would stroll through the city streets and picnic in the countryside. Rembrandt was seldom seen without his sketchpad or his wife.

When Saskia died, Rembrandt was overcome with loneliness. He was no longer seen out enjoying a sunny afternoon or sketching a striking tree. To make matters worse, when he changed his style of portrait painting, people were no longer interested in his work. Day after day went by at his studio with no one asking for his portrait to be done. Rembrandt grew poorer and lonelier. His masterpieces sat collecting dust. But he continued to paint. Painting was his only friend and seemed to comfort him.

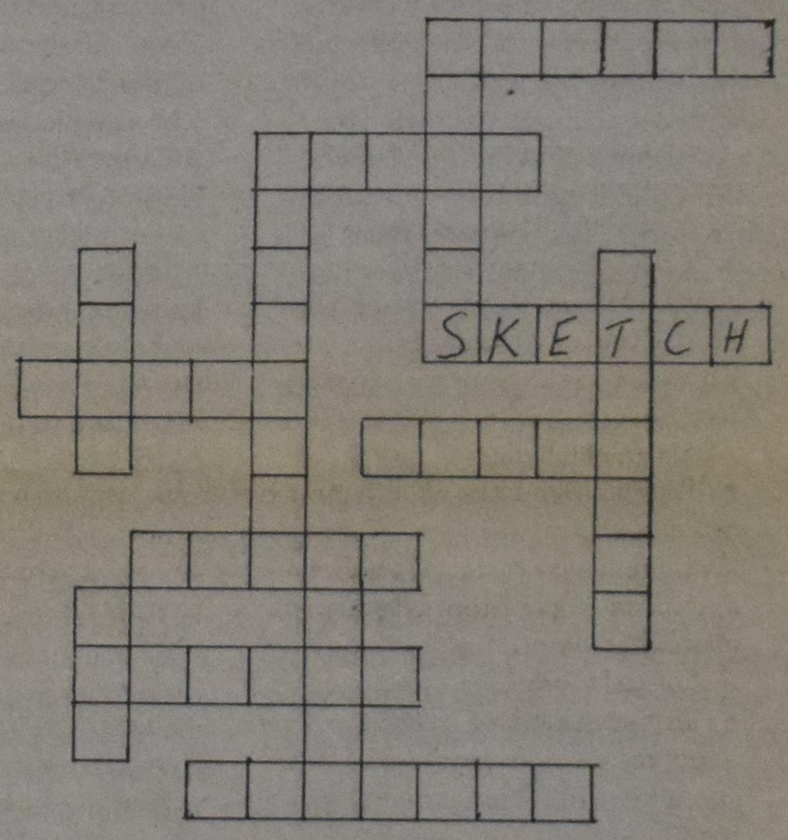
From the several self-portraits Rembrandt painted during this time, it was easy to see that he was a sad man. The portrait no longer showed a man with laughing eyes or fancy costumes.

When he died, Rembrandt was very much alone. All his magnificent works of art were not to be appreciated for many more years.

Today you can see Rembrandt's portraits and other paintings in art galleries throughout the world. His paintings that once lay in dark dusty corners are now so valuable that they are guarded day and night.

Artists are familiar with these words. Are you? Fill them in the crossword puzzle.

colour	canvas	paper	palette
paint	easel	water	draw
etching	brush	artist	pad
portrait	sketch		



Hey Kids,

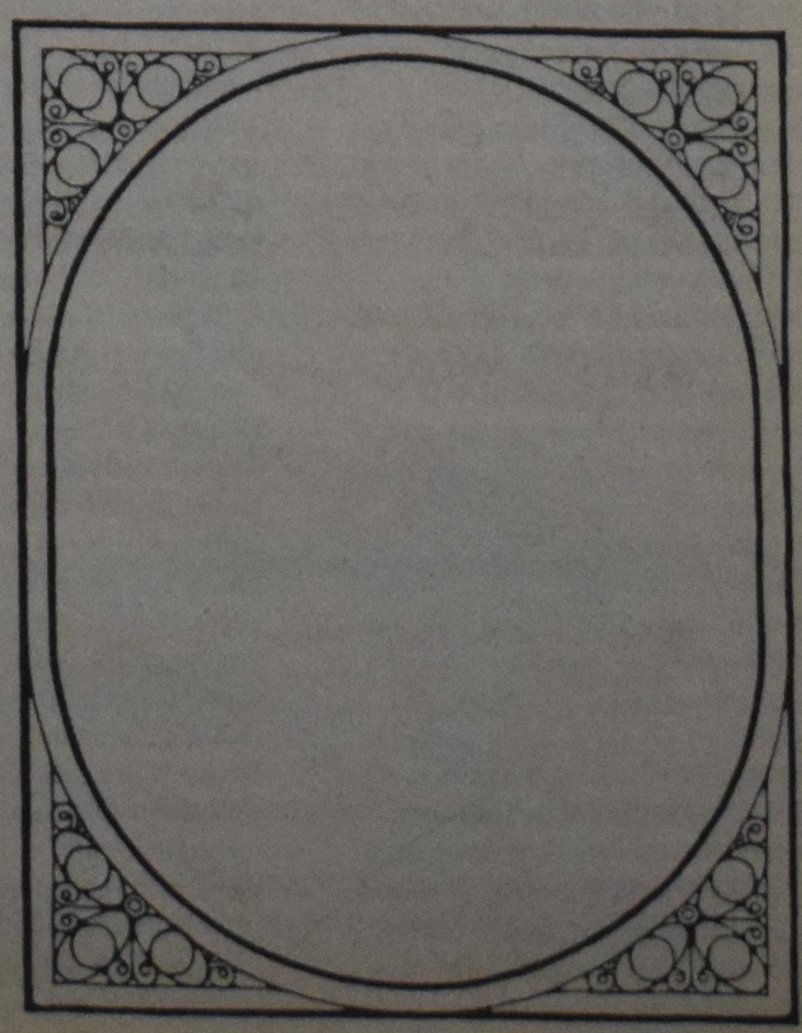
Although you may not think of yourself as an artist, you can attempt a self-portrait.

Draw your face in the picture frame below. Just find a well lit place; sit down with a mirror and draw what you see.

Save your self-portrait and do another one in a year. You will see how you have changed.

I'd really like to see what some of you look like. Make an extra self-portrait and send it on to the KIDS PAGE.

c/o Calvinist Contact
99 Niagara Street
St. Catharines, ON
L2R 4L3



Readers comment on "polarization" in the Chr

A month ago we published John Bolt's article entitled "The Problem of Polarization in the Christian Reformed Church." The article was meant not only to explain but also to elicit further discussion. For that reason we were happy to receive several responses. You find them on these two pages.

"More ammunition for the Canons of D

This is how Kitchener cartoonist Terry Oleksiw pictur the polarization process in Christian Reformed circle

Silence of Scripture leaves room for disagreement

I was very pleased with the timely article by Professor John Bolt ("The Problem of Polarization in the Christian Reformed Church", October 19, 1984 issue) and wish to commend him for speaking forthrightly about the social, political and economic sphere "non-issues" which we so readily use to tear into each other. While such issues are important. they do not warrant the scriptural/theological tug-of-war being waged in the exercise of our intellectual debates on these matters.

Clearly the confusion is created by those on either side of the debates who want to apply scriptural norms when the Bible is, in fact, silent on such issues as economic development, native rights, testing of cruise missiles, etc. The Lord gives us the responsibility to act in accordance with the broad directions He has laid out for us in His Word. That leaves lots of room for disagreement among Christians and opportunities for large measures of tolerance.

One observation (dare I say it, disagreement?) with Professor Bolt's article: He leaves the impression that we are dealing with "... a small and powerful progressive minority ... that is trying to bring a resistant church along." This scenerio does not account for a vocal and equally strident "ultra-conservative" minority. I use the term "ultra-conservative" since Professor Bolt has reserved the term "conservative" for the bulk of CRC members, a description I can live and identify with. We have then, at either end of the spectrum of polarization, the "progressives" and the "ultra-conservatives."

Proof of the existence of the latter grouping is the fact that *Christian Renewal* felt it necessary, unlike *Calvinist Contact*, to print Professor Bolt's article with a caption which completely nullifies the appeal for reason and graphically illustrates the ultra-conservative role and responsibility in the polarizing process.

Having been caught many times looking for shelter while the progressives and ultra-conservatives traded often ludicrous accusations I hope and pray that both parties will listen to Professor Bolt's attempt to have them put down and defuse their scriptural cruise missiles and cannon balls. Neither the church nor the cause of God's Kingdom are served by this type of trench warfare.

Christian, biblically directed, cultural awareness and programs of action need to be discussed and debated. That is necessary and good. It is all too often our style that gets us into trouble with each other. We should be able to come to different conclusions as to what can or should be done with the public issues of the day, but that should not prohibit or affect our unity of faith and confession, and certainly the accusations of disobedience and unfaithfulness are counterproductive.

Ed Grootenboer,
Chatham, Ont.

A definite number of elect persons

Contrary to the statement of Dr. John Bolt, I have not used my best efforts "to generate a heresy trial" on my views (Calvinist Contact, 9/19/84). My only purpose has been to maintain the doctrines of grace as they are taught in Scripture and reflected in the Creeds. I used the "Doctrine of Grace" schematic as a bulletin insert to give guidance for a series of sermons on the Five Points of Calvinism. These truths need defending even within the Christian Reformed Church.

Dr. Charles Hodge presents the premise "All persons are elect in Christ except those who the Bible expressly declares will not be saved" (p. 6*).

I would refer to this perspective as "Hodge's Premise" were it not for the fact that Hodge never used this premise except on pages 26 and 27 of his "Systematic Theology" Vol. 1. Neither Hodge, nor evangelical theologians in general have begun to do justice to the insights presented by "Hodge's Premise."

The commonly accepted premise "All persons are outside of Christ except..." is a seedbed for unwittingly propagating the Arminian declarations listed above. The purpose of my writing has been to demonstrate that the commonly accepted assumption is in error and that Hodge's premise is the correct, biblical, Calvinistic perspective.

Knowledgeable students are aware that Berkouwer does not acknowledge the election of individual persons to salvation, prior to the "moment of exercised faith." He charges that particularism is "a radical misconception that leads to isolation" (p. 72). Berkouwer teaches that there is no "miracle of grace" prior to man's act of faith. Man's act of faith, he says, is "essential" for the occurrence of grace.

Berkouwer's "correlation theology" and Barth's "All are elect and all are reprobate in Christ" have so infiltrated Reformed theology, that many recognized Reformed theologians no longer publicly defend the concept of "a certain number of persons" who will unfailingly be brought to salvation according to God's unchangeable sovereign purpose. Who among our recognized Reformed theologians is publicly discussing, let alone refuting, Berkouwer's "correlation theology?"

It is my conviction that Berkouwer was forced to invent "correlation theology" because he was working with the familiar premise "All are outside of Christ except ...," and he had to account for the fact that some persons are "in Christ." Berkouwer's subtle but fatal mistake is depicted on page 99 to 107 of my book. Berkouwer's solution is essentially an Arminian position.

Barth is correct in making enigmatic statements about those who will ultimately be lost, because sin and indifference toward God are enimatic (p. 60). However, his enigmatic view that "all are elect in Christ" (with no exceptions) would not have been forced upon him if he had been working with Hodge's premise.

Dr. Cornelius Veenhof's book "Prediking En Uitverkiezing" reflects neither Barth's views nor Berkouwer's "correlation theology." It has enjoyed the reputation of presenting a consistent, meaningful, Reformed view of the doctrine of election.

Before the publication of my book I visited Veenhof in The Netherlands. Three months before my visit he received and read the manuscript of my book. We discussed his "Uitverkiezing" and the premise of my book. He was gracious and said that the premise deserved discussion in the church. He had never seen this premise either developed or refuted in all his theological reading.

His chief criticism was that, like John Murray and Charles Hodge, my view of particular election seemed to be "stillborn." It came to light that what he meant was that I believed in a definite number of elect persons.

In pursuing this line of thought with him I said, "But you cannot deny the creeds speak of a definite number of elect persons whose 'number' cannot be diminished." His response was "Het is jammer" ("That is pity"). He, together with Berkouwer, had come to this point, all in the interest of maintaining a "conditional" gospel. Dat is eeuwig jammer. (That is a thousand pities).

The denial of a definite number of elect persons, and the subsequent denial of the doctrines of grace, will be the inevitable outcome if we continue to work with the premise "All persons are outside of Christ except those who themselves must do something to effect their union with Christ."

*All page references refer to the book "Unconditional Good News," Wm. B. Eerdmans, 1980.

Neal Punt,
Evergreen Park, Illinois
9/27/84

istian Reformed Church

Polarization result of individualism

It was great to hear someone finally addressing the issue of polarization in the C.R.C. (John Bolt's article, Oct. 19).

Indeed, polarization occurs not only in the areas Bolt mentions but also in areas such as evangelism, fellowship, Christian lifestyle etc. Polarization is caused by a moving away from the more traditional faith, where there was a denominational perspective, a tradition of belief that was widely preached and accepted.

Now we have an ever increasing polarization as a result of the breakdown of church authority on a denominational and congregational level. Instead we have the authority of the individual, accountable only to himself, as he collects his faith from diverse sources. He agrees with the church only when its views coincide with his own. The person becomes a denomination unto himself. This is individualism. At best one becomes part of a group of like-minded individualists and then we have polarization.

Therefore when a decision is reached whether it is Synod's decision on women in office, or a consistory's decision on what a worship service should be, then we must decide to put away the debates for awhile, submit, and get on with serving God.

Dean McRae,
Langley, BC

Tolerance needed

I appreciated John Bolt's article dealing with the problem of Polarization in the Christian Reformed Church. He states that "we must stop accusing those, whose interpretation of scripture differs from ours, of not being faithful to scripture." If dialogue ends up in a questioning of our brother's salvation or of his faithfulness to the word of God, nothing will be accomplished. In fact, then we have taken on the role of judge, a role that only belongs to God (James 4:12).

Discussion in an atmosphere of tolerance and love is a *must* for the Christian Community.

Sonya Vanderveen-Feddema,
St. Catharines, Ont.

Between piety and liberation

Frank Sawyer

It seems typical in North America that there has for a long time been a gulf between a fundamentalistic "pietism" and a liberalist "social gospel activism."

Between these two poles the Reformed faith has tried to steady itself. It seems quite typically Reformed to call for a redefinition of both piety and social activity. While wanting both, we want them differently than many "pietists" and "liberationists." At this point we know that we have a contribution to make.

But why do we often want to define both piety and liberation differently? Probably because North America is so often characterized by revivalist, conversionist views of *regeneration without a social strategy AND social gospel-liberationist views without regeneration.*

To say this is to simplify, but the polar tendencies are still with us. While we all know that revival, conversion, liberation, and so forth are good and necessary, we also need to know how to fill these concepts.

Now, granted, there is more and more evidence of social concern among evangelists the last decade. And while liberationists are often liberal in theology, more concerned about humanistic enlightenment than Word-enlightenment, this is not always the case.

Now I want to change gears, and move from theological concepts to the Bible. Take for example the letter of James.

Style and concept

James writes rather proverbially. While we can divide some of Paul's writing into sections predominantly "doctrinal" and sections predominantly "ethical" — faith and works — James just jumps right into the PRAXIS without taking a doctrinal run to remind us of the person and the work of Christ, the sinful nature of mankind, and so forth.

All the doctrinal points are there, but proverbially intertwined into the whole ball of string. As it were, Paul first defines what flying a kite means and why it should be done, while James just starts untwining.

It's a joy to suffer. Because then your faith will grow and persevere. With these remarks James places the practice of being a Christian on the front burner and turns it to high.

Part of his style is to paint visual scenes: he who doubts doublemindedly is like the waves of the ocean — unsteady in purpose, unblessed in his doing.

The rich are like short-lived flowering grass that gets scorched in the sun. He who hears and doesn't do is like someone looking in a mirror, turning away and forgetting what he looks like (in the mirror of God's law).

God is like this ...

Continuing proverbial punches, James sketches what God is like. For example: God is good and does not tempt anyone. God is light without shifting shadows. God opposes the proud and the rich; He watches over the poor, gives grace to the humble. If we come near to God, he comes near to us.

So James is doctrinal. But only in the context of an ethical sketching of faith-obedience. This leads him to define true religion as obedience, showing love for the oppressed (1:27).

The Word of God saves souls and liberates

James talks about saving souls (1:21). The NIV translation deletes the word *souls* in this verse; the RSV maintains it. It is in the Greek text. The point, of course, is how we define "soul." The church rather slowly, but at least surely, has come to realize that the soul is not some entity in man worthy of saving (in juxtaposition to the body); rather, the soul is the centre of our personal identity and daily activity.

Thus God requires *personal piety*.
That is the one side.

The other side is *liberation*. James twice calls God's law liberating (1:25; 2:12).

Piety and liberation

James talks about both aspects. Reading James (or any page of the Bible) should cure us of polarizing piety and liberation into *pietism or social gospel*.

James' letter is soused with demands for both a deep piety and a wide liberation. Both aspects are highlighted in chapter 1, and hold their own throughout the letter. If anyone lacks wisdom of faith, let him ask of God (that is the way to piety, says James). If anyone hears the Word, let him also do the Word (that is the way to liberty)

In fact, piety and liberation are one and the same thing. True piety liberates us to do God's will. Liberation is itself true piety: obedience, with social-economic results (as James illustrates in 2:1ff). Did not James' brother, Jesus Christ, Who is also his Lord (1:1) teach us the same in the Sermon on the Hillside, and in His parables?

Polarization

We shall still be critical concerning *pietism* and *liberationism*. For now we know that they result from isolating aspects that belong hand-in-hand: namely, regeneration AND liberation. Without either one, we don't have the other.

It shall continue to take a WORD-awareness to maintain the integrality of faith and obedience. Something in us, in our personal Bible reading and in our churchly mind-sets, our traditions of piety and practice, seems all too often to want a wall between the two (which are really one). As I read James ... and the rest of the Bible.

True spirituality

When we again begin to speak and do a social-economic-political spirituality, we shall draw closer to God. Coming close to God results in such spirituality. According to James. According to Acts 4:32ff. According to the LAW and the PROPHETS. And according to CHRIST. Or any page of the Bible.

We need a renewed hermeneutic. That means: a renewed reading of the Bible.

In North America we may personally but usually not communally as congregations be in the situation of James 1:2. We are not suffering as in many countries. For this reason many do not ~~thrist~~ to read the Word. Some read the Bible a lot, but are not very spiritual as doers.

I write this after a couple of years in Latin America. What I knew for a long time is more urgent than ever: *liberation* comes from God's law (His will) for man. This is one and the same thing as: *piety*. True spirituality in all we are called to be and do. When we lack wisdom, says James, ask God's Spirit to lead you into a liberating Word-doing.

Only when Christian brothers and sisters, and whole congregations become that biblical, shall we move beyond the polarity which likes to ground us somewhere between piety and liberation.

The Spirit redefines and refines us as we hear and do the Word.

Even though we know that, it is good to say it again. Just to check up on our practice.

Frank Sawyer is a missionary for the Christian Reformed Church in Puerto Rico.

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Feature

At the graves of two great missionaries

Louis Tamminga

Somewhere on two distant continents are the graves of the most well-known missionaries the Christian Reformed Church has sent abroad: Dr. Lee S. Huizenga in China and Miss Johanna Veenstra in Nigeria.

Widely recognized in China

Dr. Huizenga, an ordained minister in the Christian Reformed Church and a medical doctor, arrived in Shanghai in October, 1920. His service in Nanking, Jukao, and Shanghai was frequently interrupted by war and revolution.

In 1922 he opened a clinic/hospital in Jukao (now Rugao) and worked for a health center and hospital in Shanghai in the early forties. Through this work many were brought to the Lord. Dr. Huizenga was widely recognized as a specialist in Asian missions.

When the Japanese army occupied China, Dr. Huizenga and his family were interned in a prison camp where he died in May, 1945. In 1947 the Chinese government honored Dr. Huizenga by printing commemorative stamps of his person and work.

School became a mighty vehicle

Johanna Veenstra arrived in Nigeria in October, 1919, the first missionary of the Christian Reformed Church to reach Africa's shores. She began her work in Donga, but soon after settled in Lupwe.

Miss Veenstra testified in a little book, *Black Diamond*, of God's help in her mission. Before she had arrived a chief had pledged that he would give his two sons to a missionary to teach them as he/she pleased. That led to the establishment of a school with those two boys present among the first six pupils. That school became a mighty vehicle in the spread of the gospel.

Miss Veenstra died on Palm Sunday, April 9, 1933, following an appendectomy. Before the surgery she told the doctor that the Lord gave her this message, "My peace I give to you; let not your heart be troubled." Almost conscious till the end her last words were, "Lord, give me patience, Jesus, Victor over death; thank you, Lord."

Commemorative services were held not only in Nigeria and the U.S. but also in England because of her association with the British based Sudan Missions.

Beginning of a great missionary outpouring

The significance of these two missionaries, whose lives seemed to be cut short so untimely, cannot easily be overrated. Their pioneer ministries caught the imagination of the entire membership of the Christian Reformed Church and marked the beginning of a great missionary outpouring of that denomination.

Their life's work also guided subsequent mission efforts: the gospel was to address the whole of human life, and those converted to the Christian faith were to become bearers of the Good News to their neighbours themselves.

Those principles still guide Christian Reformed mission programs.

The grave of Dr. Lee S. Huizenga in Shanghai, China. Dr. Huizenga died in 1945 following four years of internment in a Japanese prison camp. Pictured at the grave in 1949 are Rev. Henry Bruinooge, now Minister for Listener Contact for the Back to God Hour, and Rev. Edward Van Baak, now Asia Secretary for World Missions. Both served initially in China, later many years in Japan. When this picture was taken the communist armies had already occupied Shanghai. (picture by O.P.C. Missionary Richard Gaffin, Sr.)

The grave of pioneer missionary to Nigeria, Johanna Veenstra, who died in 1937. Visiting her grave in 1982 was Rev. Louis Tamminga, then Communications Secretary for World Missions. He is now denominational pastor for pastor-church relationships. (picture by Lee Baas)

Helping children with death and bereavement

They want and need to know (one)

Irene Oudyk-Suk

In the Victorian era, discussion about sex was taboo. Today discussion about death is taboo. North Americans have an avoidance mentality when it comes to the topic of death. Grieving people make us feel uncomfortable. If we are able to evade their pain by steering the conversation to other matters, we do.

Our reluctance to deal openly with death extends to children. Children are kept home from funerals; they are told that their grandmother is taking a long nap; parents refuse to tell children when they are suffering a terminal illness; adults avoid children's direct questions about the meaning of death; children are encouraged not to cry, but to be brave and strong and take care of their mother now that their father is gone.

Is this the best attitude with which to approach children about death? If not, how do we as Christian parents, educators, church workers talk to children about death? Do children understand what death is? How do children grieve? Should they go to funerals? Is there anything that we as adults can do to help a mourning youngster? These and other questions form the basis of discussion in this series of articles.

Why deal with death at all?

Children are God-images. As a Christian community we are obligated to provide children with all the benefits of a nurturing and supportive environment in which they can blossom and reflect their image-ness. God-images have an obligation to testify to God's power. God-images have a right to be dealt truth and respet.

Death is real. It is a poignant reminder of the imperfectness of all of life. At the same time, the blood of Christ has removed death's curse. This is God's power. Death is painful but it is not the unconquerable enemy. This is the reconciling message

Continued on page 14 ...

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Art

Kurelek art: preaching in the footnotes (III)

Calvin G. Seerveld

Should art evangelize?

For a while William Kurelek did not sign his paintings because, like medieval sculptors and painters who were anonymous in praising God with their gargoyles, Kurelek wanted to do his art in humility just for God. Signing his paintings, he thought, was acting as if he were somebody important (Joan Murray, *Kurelek's Vision of Canada*, p. 21). He believed art is not something super-sacred, and artists are only working people.

Kurelek is right. His attitude makes him stand out like a Christian sore thumb in the artworld full of prima donna fingers. At the same time, Kurelek consciously painted what he himself called "pot-boilers," the nostalgic scenes of life down on the farm, that people would buy, so he could make a living, *and* then he *also* painted his "religious commentary" ones, which accuse us successful, Western materialists of ignoring the starving peoples of the world, or he pushes Christ's crucifixion into our well-fed faces. Is that not a wonderful compromise? First, be pleasantly neutral to make a living; and then make your "Brother, are you saved?" speech.

But who will throw the first stone?

The Reformed Christian way of following Christ is to make the call of repentance and the promise of Jesus Christ's gracious blessing as natural to your life as breathing, so its joy and strength touches people without your trying so hard. Nothing is to be neutral. But you don't walk around with an evangelizing chip on your shoulder, chin jutting out to drop an appropriate Bible text at the drop of a curse word. Instead, you become a vulnerable, saintly person who looks normal, acts both sensibly and imaginatively, and is ready to help any neighbour in trouble, and to stop evil wherever you find it, also in consort with others, communally.

When a Reformed Christian person is specifically busy evangelizing and preaching, the Word of Good News is to be spoken with winsome directness: (1) All of us are sinners (Ephesians 2:1-10). (2) Those of us who submit to God's call to become adopted children through the atonement of Jesus Christ then live grateful lives together of praise, service, and care, fighting evil and doing good (II Corinthians 5:17-21, Ephesians 6:10-18; cf Heidelberg Catechism question and answer 32). (3) So come, read the Scriptures with us, and meet the LORD who knows your need, whatever it is, and be open to the Spirit of God (cf John 3:1-21).

Should art be such a specific evangelizing tool?

I don't think so, if "evangelizing" is simply *one* of the ways we may exercise our calling in being disciples of Christ, as Paul puts it (Ephesians 4:7, 11-16; especially verse 11). Not all God's children need to be an evangelist like Timothy (II Timothy 4:5) to please God. Some may be prophetesses like Anna (Luke 2:36-38), teachers like Barnabas (Acts 13:1), poets like Asaph (cf Psalms 50, 73-83), or artists like Bezaliel and Aholiab (Exodus 31:1-11). Each member of Christ's body is asked to give back to God and give away to one's neighbour in the world whatever special gifts God has outfitted you with (Romans 12:3-6, I Corinthians 12:4-31).

If you are a born ruler, than administer power with justice and gentleness; if you know how to make money, distribute it generously (Romans 12:8); if you have the strength to heal, bring healing with joy (I Corinthians 12:9); if you are able to discern the spirits of people, test them carefully (I Corinthians 12:10, 1 John 4:1); if you are an evangelist by calling, then be diligent, vigilant, and patient as a preacher, speaking the Word with a timely, appealing force (II Timothy 4:1-5); and so on. Of *all* such kinds of human activity — when such activities are sanctified — of such is the coming of the Kingdom of God.

Sneaks in Christianity

Kurelek thinks that the most logical thing for a Christian to do who wants people saved from the judgment coming upon sin is to preach the gospel of "repent and be saved."

... but if God had meant me to do strictly that, then He'd not have given me the talent to paint and draw. So all angles considered, it ends up that I'm doing exactly what I am supposed to be doing. Paintings may not have nearly the power to convert people that the printed or spoken word has, but each man has his part to play in the human and divine drama — some persons just a few lines, others whole pages. To refuse to play one's role at all is not the answer either. It is better to light one candle than to curse the darkness. In the divine economy nothing good that is done is ever lost (p. 22).

So Kurelek does his art of painting beauty ("Amazing Nature"), but also tries to harness his painting sometimes into preaching ("Amazing Grace and Judgment"). He sneaks in the Christian symbols (p. 70), baptizes the scene with a title that converts the painting into an allegory of Scripture (*Our World Today*, of a large burning barn with children playing in it, p. 22). or illustrates a biblical parable (*Satan Sowing Weeds in the Church*).

In my view, evangelistic preaching is *one* glorious way to show compassion for those who are lost, and it is indeed the crucial one. No Reformed person may think that you can keep your mouth shut forever and just do your daily moral business, and that's enough to count for being a faithful servant of the Lord. If we are not ready while we live to give an account of the saving hope we have in Jesus Christ (cf I Peter 3:13-17), we shall be found wanting in the Last Day.

But there are more ways for proclaiming Christ's Rule on earth and in giving body to God's Word calling for obedience than a preaching ministry. For example, followers of Christ can reach out with the Good News of be'onging to the Lord by giving food for the hungry in Christ's name (cf Matthew 25:31-46, Acts 4:5-12) and by building drainage pipes in praise of the Lord that separate sewage from the drinking water of destitute people (cf Zechariah 14:20-21). Followers of Christ can also show what the saving LORD is like by teaching songs and sights that will buoy the discouraged with melodies and colours holding the promise of God's rainbow.

Art that is a worthy response to Christ's sacrifice and resurrection will praise the LORD (cf Psalms 146-150), grieve at sin (cf Psalms 6,32,51, 130), and woo all who have eyes to see and ears to hear, to be joined as bride to the living Jesus Christ who rules all creaturely existence with norms that shall bless our lives (cf Matthew 11:28-30, Proverbs 3:13-20, Colossians 1:9-23). But the glory of art is not in specifically preaching and evangelizing. The glory of art lies in being a thankoffering to the LORD (Romans 12:1-2), a sacrifice that exercises all who encounter the art into seeing, hearing, thinking, feeling, and imagining meanings that will please the LORD. The task of art is to praise God by making the people who receive it wise in the LORD's ways of compassionate judgment.

"Jewish Bride" by Rembrandt

Art is not preaching

Both artistic activity and evangelistic preaching can be full-time service for the Lord (and both can be sinful exercises in vanity). And it is true that God may use artistry as a vehicle for changing people's lives from darkness into light, just as God can use sport contests, business deals, wars and human love, to hound people from sin into forgiveness. But art is called by the LORD to witness inbetween the lines; it is the creaturely nature of art to be nuanceful. Preaching, however, should always be up-front, outright, direct, and clear, along with its imaginative moments.

That's a problem in Kurelek's attempt to be faithful to God with his artistry. Because artistry is by nature *not* preaching, but because Kurelek thinks preaching is the most necessary thing to do, he tries to squeeze the evangelistic preaching somehow into the painting. As a result, the preaching that goes on in the footnotes makes the art limp a little as art.

Rembrandt's "*Jewish Bride*," for example, does *not preach* in the footnotes; but the painting *does* express to any onlooker, with incredible subtlety and unmistakable power, the deep, enduring giving and forgiving tenderness God wants to be holding between a man and a woman who are to become husband and wife (cf Song of Songs 8:6-7). Rembrandt does not evangelize in his late portraits, but discloses the glory and misery of our humanity in richly modulated colours that bespeak bearing one another's burdens; the portraits are painted with a consciousness suffused by Galatians 6:1-10).

That is, granted the achievement of Kurelek art in today's secular world, like that of an explicitly Christian teacher grudgingly respected in a secular school, and given our heartfelt support for the fact that in his "Amazing Nature" and "Amazing Grace" way, Chris too has been proclaimed (cf Philippians 1:15-18), there is a still more excellent way to do Christian art, I believe, than preaching in the footnotes.

We must not require our Christian artists to evangelize with their artwork. That would be putting an unnatural yoke on them the way the Pharisees did on people (cf Matthew 23:4). We need to support and encourage believing artists to let a full-orbed, holy life of sensitivity, knowledge and commitment to the LORD come through the very pores of their painterly competence. That's all. And the Holy Spirit will use the smoke of such sweet-smelling, artistic offerings in miraculous ways.

Calvin Seerveld is Senior member in Philosophical Aesthetics at the Institute for Christian Studies, Toronto.

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Family

Helping children with death and bereavement

... continued from page 12.

that our children need to hear, feel, and experience in every part of their being when death assaults them.

Ignoring death or hiding it from children is unrealistic. It is dishonest. It violates their image-ness. It prevents them from hearing about and testifying to the full scope of God's power.

Children of all ages are exposed to death events. A young child wants to know why a dead insect can't crawl anymore, or why trees lose leaves in autumn. The cat brings home a dead bird. Cartoon shows are riddled with death themes. The family pet dies. Newspapers daily feature death and violence. Church members and grandparents die. It is impossible to shield children from death.

Children are curious about death

Furthermore, children are curious about death. They ask questions about it, they fantasize about it, they explore it through play. Variations of tag games have the participants fall "dead" when touched by "it." Cowboys-and-indians, or its space age equivalents, are clearly games of death. Many games have their origins in historical settings of death. Ring-around-the-rosie originated during the years of the bubonic plague in medieval Europe. "Ashes, ashes, we all fall down," refers to the victims of the disease. It is only a matter of time before children invent a new game in which nuclear destruction is a dominant theme.

Dealing with death, through life

Helping children cope with death begins long before a parent dies or a child is diagnosed terminally ill. It begins by helping children deal with life. It continues by capitalizing on children's natural curiosity about death. Death is part of life. Any honest and open treatment of life will include a treatment of death. Insects live and die. Puppies are born; old dogs die. Buds open and flowers fade. Christ lived, died — and lives again!

Children want to learn about life and death. It is our responsibility to prepare them for both.

Next week: Children's changing conceptions of death

Irene Oudyk-Suk holds a Master's Degree in Christian Studies and is the parent of one child. Her areas of interest and expertise are family, parenting, children, women's issues, education and psychology.

Cinema Summaries

The Razor's Edge

Rated Parental Guidance
Stars Bill Murray, Theresa Russell, Catherine Hicks, Denholm Elliot.
Directed by John Byrum, from a novel by Somerset Maugham.

The Razor's Edge is aptly subtitled "The story of one man's search for himself." Comedian Bill Murray, in his first dramatic role, plays an American whose values and life are drastically altered by experiences as an ambulance driver during World War I.

It's an old story, but a real one. (This is the second film based on Maugham's book). The protagonist Larry, recognizes the superficiality of his former life with his careless, high-class friends. He calls off his marriage and moves back to Paris, needing time to think.

Larry's friends continue in their insulated frivolity, using alcohol, marriage, and social standing to try to achieve happiness. When finally reunited with him in Paris, they don't understand his new motivation.

Much of that new outlook was acquired after much study with a guru in the mountains of India. The teacher uses familiar words in a humanistic context: "The path to salvation is straight and narrow. It's like walking on a razor's edge." He tells his student, "You are closer than you think." Larry's "arrival" is symbolized by his going home — to America.

This is both a humanistic and humanitarian film. It values genuineness and truth. It does the best it can — without knowing the Truth and Life — to demonstrate how real living can be attained.

Murray seems to overplay the straight man role at first, but settles into a convincing performance. Elements of humour surface every now and then.

Recommended.

The Little Drummer Girl

Rated Adult Accompaniment
Stars Diane Keaton, Yorga Voyagis, Klaus Kinski.
Directed by George Roy Hill, from a novel by John le Carre.

The Palestinian-Jewish problems are extremely complex. The "Little Drummer Girl" (Keaton) learns there are no easy answers. She is an American in Britain, a pro-Arab actress, a social activist, a "woman of conviction." When put to the test her convictions evaporate.

The woman is used by both Israeli and Palestinian terrorists, especially the Israelis. In the end, her vacillation causes the death of a key Palestinian. She is repulsed, confused, and lays the blame elsewhere, unable to fully realize her own responsibility. Is it better to be on the wrong side than on no side at all?

The actress's inability to take a stand comes from a naiveté which is at base a lack of principle. A common malady, the film seems to suggest. The film realizes it is hard to know what you believe if the issues, as in this case, are difficult to discern. It reserves judgment but does so aware of the complexities the woman can't see. It wants viewers to weigh the evidence and come to a conclusion. The Little Drummer Girl, however, acts a part; she comes bearing gifts, so to speak, for both sides. She has no idea who the real saviour is. She doesn't try to find out.

This film is not entertaining. It presents a violent, amoral world which will cause viewers much uneasiness. But it raises moral questions which should be discussed.

Recomended

Evangelical Fellowship improves profile

Keith Knight

TORONTO — Evangelicalism is gaining a higher profile in Canada, thanks in large part to the reincarnation of the Evangelical Fellowship of Canada (EFC).

Until 1983, the EFC had an incredibly small staff and an existence which depended on noble intentions and shoestring budgets. All that changed when Brian Stiller left the pulpit to become EFC's first full-time executive director. He brought with him the kind of enthusiastic dedication which had been lacking in the organization since its inception.

During his short tenure as head of the evangelical organization, the income side of EFC's budget has soared and he spreads the good news of his organization through radio and television talk shows and through EFC's quarterly magazine, *Faith Alive*.

Evangelical Fellowship of Canada is composed of 17 denominations of which the Council of Christian Reformed Churches in Canada is one, 32 organizations, 64 individual congregations, and almost 1,000 individuals.

When EFC's general council meeting was held in Toronto on October 16, fully one-fifth of those in attendance were either individual members or representatives of the Christian Reformed Church.

The impact which the denomination has made through this kind of representation is significant, especially as EFC deals with such issues as the Baptism, Eucharist and Ministry report of the World Council of Churches; the creation of Canadian Interfaith Network, a religious television network; and maintaining contact with various government agencies and departments.

At the general council meeting, the membership gave approval to a 1985 budget of almost $500,000, two-thirds of which will come in through donations.

Mr. Stiller says that he will continue to promote the Evangelical Fellowship during the coming year as he attempts to increase membership and financial support so that the work of evangelical Christians in Canada can continue.

That profile has already been enhanced through the creation of *Faith Alive*, a glossy magazine which replaced the former *Thrust* magazine. Its circulation will reach 20,000 next year, thanks to editorial and marketing input from *Christianity Today*.

EFC's role in Canadian society can best be summed up by a quote from Dr. John Moore, president of the Fellowship of Evangelical Baptist Churches in Canada, who offered a meditation earlier in the day. "The task of the church is not to capture the spirit of the age but to correct it."

That "correcting" will be carried out with evangelical zeal as it supports the work of World Relief Canada, as it meets with other Canadian Christians, and as it watches provincial and federal governments carry out their respective tasks.

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Births

BOER: Adrian and Jetty (nee Medendorp) thank God for the gift of new life given them in the birth of their third son, JESSE ADRIAN, born Monday, October 29, 1984. He is a new little brother for Tyson and Marcel.
"From birth I was cast upon you; from my mother's womb you have been my God" (Psalms 22:10).
587 Bunting Rd., St. Catharines, ON L2M 3A2

DYKSTRA: With much praise and thanks to God, we Peter and Linda, announce the birth of our daughter TALITHA JOY, on November 5, 1984, a baby sister for Timothy. Proud grandparents are Mr. and Mrs. Clarence Dykstra of Niagara-on-the-Lake, Ont. and Mr. and Mrs. John Langendoen of Fordwich, Ont.
Her address is 155 Binscarth Ave., Kitchener, ON N2M 3E4

POSTMA: With much joy, we, Tom and Nancy, thank the Lord for entrusting to our care our first child, a daughter, JACQUELINE RENEE, born on October 17, 1984, at 7:47 a.m., weighing 8 lbs. 1 oz. She is the 11th grandchild for Marinus and Elizabeth Koole of Jordan Station, Ont. and the 7th grandchild for Simon and Jennie Postma of Griffith, Ind.
Home address: 2306 Constitution Dr., Orange Park, Fla. 32073 USA

RUPKE (Reitsma): "Give thanks to the Lord, for He is good, His love endures forever" (Psalm 106:1b).
We, Dan and Mary, praise and thank our Lord for entrusting to our care our second child, a healthy daughter, NATASHA MARIE. She was born October 27, 1984, weighing 9 lbs. 8 oz. Natasha is warmly welcomed by her sister Rachel. Another grandchild for Mr. and Mrs. Chris and Katie Rupke of Bradford, Ont., and for Mr. and Mrs. Wietze and Japke VanderHoek (Reitsma) of Strathroy, Ont.
Home address: 186 Bradford St., Barrie, On L4N 3B5

Births

DEHAAN: Pete and Grace (nee Veld) give thanks to God for the birth of our first born, a son, RYAN PETER, born on October 27, 1984. First grandchild for Mr. and Mrs. Ralph Veld and Mr. and Mrs. John DeHaan.
Home address: R.R.#2, Smithville, ON L0R 2A0

Marriages

DE GRAAF-DE VRIES: With joy and thanksgiving, Mr. and Mrs. A. De Graaf of Acton are pleased to announce the forthcoming marriage of their daughter LINDA CORINNE to GEORGE DE VRIES, son of Mr. and Mrs. R. De Vries of Palmerston. This happy celebration will take place, the Lord willing, on Saturday, November 17 at 11:30 hrs. in the CRC of Acton, Ont. Rev. H. Eshuis of Guelph officiating.
Future address: R.R.2, Palmerston, ON N0G 2P0

DE RUITER-KEIZER: Believing that the Lord has brought them together, we, Mr. and Mrs. Simon de Ruiter rejoice in announcing the forthcoming marriage of their daughter, MARGARET to JASPER KEIZER, son of Mr. and Mrs. P. Keizer of Trenton, Ont. The wedding will take place, the Lord willing, on Saturday, November 17, 1984, at 3 o'clock in the Ebenezer Chr. Ref. Church, Trenton, Ont.
Future address: R.R.4, Trenton, ON K8V 5P7

VERDONK-CREIGHTON: "Being heirs together of the grace of life" (1 Peter 3:7).
Mr. and Mrs. Teunis Verdonk, of Hamilton, are pleased to announce the forthcoming union of their son PETER JAMES to LORNA PATRICIA ANNE, daughter of Mrs. Ruth Creighton, of Hamilton and of Mr. William Creighton, of Smithville. This glad celebration will take place, the Lord willing, November 17, 1984, in the Immanuel Chr. Ref. Church of Hamilton, Ont., with Rev. Kenneth Baker officiating.
Future address: 631 Upper James Court, Apt. 103, Upper James St., Hamilton, ON L9C 2Y9

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Marriages

NYMAN-VEENSTRA: Mr. and Mrs. John Nyman of Wellington, Ont., and Mr. and Mrs. Harm Veenstra of Bloomfield, Ont. are pleased to announce the forthcoming marriage of their children EVELYN and HARRY. The ceremony will take place, D.V., on Friday, November 16, 1984, at 6:30 p.m. in the Bloomfield Chr. Ref. Church. Rev. P.J. DeVries officiating.
Future address: Bloomfield, Ont.

Anniversaries

On Thursday, November 15, 1984, our dear parents,

GEORGE LUNSHOF
&
GÉ LUNSHOF-WESTERHUIS

will celebrate their 45th Wedding Anniversary.
Their children and grandchildren thank God for them and pray that He will continue to bless and keep them.
Margaret & Sam Buma
Albert & Jane Lunshof
Ruth & Martin Vuyk
Mary & Pete Vyn
Henry & Judy Lunshof
Ina & Sieb Van Houten
George & Ann Lunshof
and 24 grandchildren.
Home address: 417 Mountaincrest, Hamilton, ON L9C 1L6

1959 November 20 1984
We are happy to celebrate with our parents,

SIKKE and NELLIE SMIT
(nee Koets)

their 25th Wedding Anniversary.
We are thankful to God for the years spent together and for the joys we have shared together as a family. We pray that God will continue to guide and bless them for many years to come.
Wedding text: Romans 15:5 & 6.
With lots of love and thankfulness from:
John & Annette; Tyler
Rob & Nellie
Anita
Home address: R.R.#3, Brighton, ON K0K 1H0

Keep in touch with the Christian community with a classified ad in C.C.

Obituaries

On October 30, 1984, the Lord took to Himself our faithful member and friend,

HENDRICK DE HAAN

at the age of 70 years.
We want to extend our sympathy to his children and grandchildren and also to the brothers and sisters. May the Lord comfort them: Blessed are they who will live in the house of the Lord forever. He will be remembered by his friends of the Golden Age Club and also by the residents of the South Chatham Village in Chatham, Ont.

On Friday, October 26, 1984, The Lord took unto Himself after a tragic automobile accident, near Stratford, Ontario,

JACOB VAN DER VOORT

in his 79th year.
Predeceased by his wife Grietje Marina (nee Bydevaate) and infant son Jacob Leendert (Jackie), February 1, 1953.
Orphaned when but a teenager,
Widowed in the prime of his life,
Taken in the golden years, that he loved so much.
His loneliness is past, as he rejoices in heaven with his loved ones.
Until we meet again — a wonderful father, grandfather and great-grandfather.,
Lovingly remembered by:
Cathy & Klaas Kelder — St. Catharines, Ont.
Chris & Annie van der Voort; Danny, Roseanne — Terra Cotta, Ont.
Jim & Hilda van der Voort; Margaret & Steve Klingenberg, James, Angela — Stratford, Ont.
Clara & Cor Oosterhof; Tim, Tricia — Georgetown, Ont.
Harry & Linda van der Voort — Toronto, Ont.
and 2 great-grandchildren.
Brother of:
Tryntje Griffioen — Argentina
Cor van der Voort
Arie van der Voort
Lena Maaskant
Bep van Elderen
— all of The Netherlands
Psalm 121.
The funeral service was held at the Chr. Ref. Church, Georgetown, Ont., on Tuesday, October 30, 1984. The Rev. Bert Slofstra officiated. Interment at the Greenwood Cemetery, Georgetown, Ont.
Correspondence address: 12 Vanier Crt., St. Catharines, ON L2N 6C8

Obituaries

On November 1, 1984, our heavenly Father has taken unto himself into his eternal glory,

MR. THEUNIS BOSCH

at the age of 88.
He was a faithful member of our "Bible Study Club." The funeral has taken place on November 5, 1984. Rev. Jacob Kits officiating.
On behalf of the Duncan Bible Study Club.
President Co. Timmer
B. Renema (secretary)

On Friday, October 26, 1984, God suddenly called to His side our brother, friend and colleague,

EVERT KOK

He lived for 20 years with the knowledge that this moment could come any time and lived joyfully, considering each day a gift to be used for the Lord.
It is with deep gratitude as well as a profound sense of loss that we remember him. May God grant strength and joy to Lynn and the children: Fred, Ed, Renée, Albert, Ellen and Randy.
"Those who wait upon the Lord shall renew their strength" (Isaiah 40:31).
The congregation and consistory of the Fellowship Chr. Ref. Church, Rexdale, Ont.

After a lengthy illness, the Lord called home our dear brother-in-law,

COR VANESCH

of Guelph, Ont. on October 20, 1984.
We pray that the Lord will comfort his wife Dicky and their children.
Henk Abma & children — Rainy River, Ont.
Peter & JoAnn Abma & children — New York City
Tom & JoAnne Abma & children — Niagara-on-the-Lake, Ont.
Hank Abma & children — Thornhill, Ont.
Jaap & Tiny van der Myden & children — The Neth.
Kees & Riet van der Myden & children — The Neth.
Thea Abma & children — The Neth.
Ina Abma — The Neth.

1954 November 30 1984
Congratulations!
With gratitude to God, the congregation and consistory of **Springdale Christian Reformed Church,** congratulates Rev. Leonard Schalkwyk on the occasion of the 30th Anniversary of his ordination as minister of the gospel, as well as 30 years of marriage for Rev. and Mrs. Schalkwyk on November 30th, 1984. To honour the event, the congregation will host a reception on Saturday, **December 1, 1984 at 7:30 p.m.** in the Ukranian Hall, Simcoe St., **Bradford, Ont.**

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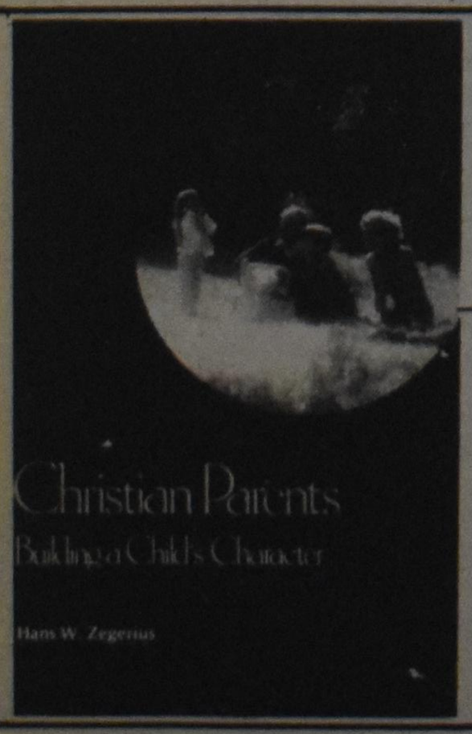

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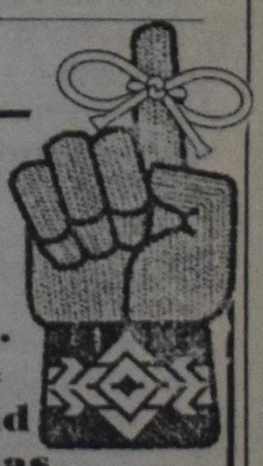

Don't forget ... It's time to extend Christmas greetings through C.C.

Just a reminder that the deadline for seasons greetings to appear in the December 21 issue is Friday, December 7. Every year subscribers to Calvinist Contact use the special classified section to extend their seasons greetings to family and friends. Kindly enclose payment of $15. with your ad and send it in today. Forget the fuss of Christmas cards and postage stamps; one ad does it all.

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Classifieds/Events

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The Gospel Brothers release new LP "Glory To His Name" at $9.00. First Lp "Every Day Will Be Sunday" $7.00. Both LPs $15.00. Postage $2.00. Write: 68 Sullivan Ave., Ottawa, ON K2G 1V2.

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Small house on farm property, ideal for a couple, on highway 20. Reference please. Phone: (416) 643-2548.

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35' trailer in Bradenton, Florida. Available from Nov. 15, 1984 — March 15, 1985. For more information please phone (416) 455-8620.

GRIMSBY: Large new country home — fridge, stove, washer, dryer, dishwasher and central vacuuming are included, also above-ground swimming pool. References are required. $575.00 per month. Phone: 945-8754.

Teachers

TEACHER NEEDED: Beacon Christian High School, **St. Catharines, Ont.,** needs a **PART-TIME** teacher for **ENGLISH,** to start February 1, 1985.
Inquiries or applications should be sent to:
John Vriend, principal
Beacon Christian High School
2 O'Malley Drive
St. Catharines, ON L2N 6N7
or phone: (416) 937-7411

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12,000 commercial egg breeder farm, automatic egg gathering, slatted floors, trout pond on property, good FCC mortgage, asking only $235,000, owner has other interests. Keith.
13,000 chicken broilers, 26 acres fruit land, good 4 bedroom home, selling to close estate. Keith.
315,000 lb. turkey broilers, 2 bedroom home, 36 acres land, barn in good condition, vendor holds first mortgage. Keith.
800,000 lbs. turkey broilers, 75 acres, cash crop land, all buildings in excellent condition. One of best turkey farms in Ont. Keith.
250 acre cash-crop land, 3 bedroom home, barn for 600 hogs, 20 x 70 sealed silo, asking only $200,000. This is the buy of the year, selling under power of sale. Make us an offer. Keith.
57,000 pullets in cages, 100 acres cash crop land, excellent brick home. Keith.
32,000 pullets, 2 acres land, no house, inside town. Keith.
Dairy farm, prosperous ongoing operation with 111 acres, attractive 5 bedroom home, large barns and buildings, barn with 52 ties, 3 silos with unloader, cows, quotas and full line of equipment, $430,000. Mary.
Ongoing dairy operation with excellent brick, 4 bedroom home, good barn with 44 ties, approximately 50 head of cattle, full line of equipment, good quota, heated workshop and implement shed, good farmland, very attractive farm in good location. Mary.
Super buy, 243 acres of vacant farm land including approximately 40 acres of good bush, located just across the road from Lake Erie, only $179,000. Can also be purchased with separate 10 acre hobby farm with 4 bedroom and air-conditioned home, good barn and super location for $75,900. Mary.
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Mary Davidson, nights, 774-8373

CALENDAR of events

Nov. 12-24	C.S.S.H. Houtman in **Edmonton, Neerlandia,** etc.
Nov. 16-18	"Good News '84" Young Adults fall retreat weekend, Camp Shalom. For info. write or call: Christian Communications Centre, 1735 Chalkdene Grove, Mississauga, ON L4W 2C2; tel. (416) 625-2262.
Nov. 17	St. Catharines Christian school's Annual Bazaar; Calvin Chr. School, 300 Scott St., **St. Catharines.** Doors open at 10:00 a.m., Lunch 12:00, Supper 4:30, Auction 7:00 p.m.
Nov. 17	Great Fun Fair. In **Toronto** District Chr. High School Gym; 11:00 a.m. to 5:00 p.m. Proceeds go to "25th Anniversary Holland Tour" of the Ontario Christian Music Assembly's Choir and Brass. Games, good food, croquettes, fish cart, produce ...
Nov. 22	The Board of Homestead invites you to attend the Sixth Annual General Meeting, 8:00 p.m. in the Immanuel CRC of **Hamilton,** (Mohawk Rd. and West 5th St.).
Nov. 20	**Strathroy** East Chr. Ref. Church, 8 p.m. For the sake of reformation for members who are concerned about development and changes in the denomination and especially synod's decision allowing women in office.
Nov. 24	John Calvin Christian School Bazaar, CRC auditorium, 290 Water St., **Guelph,** Ont; 10 a.m. - 3 p.m.
Nov. 24	Bazaar at the Christian School, **Wellandport.**
Nov. 24	Brampton Singles invite you to join them for a singles fellowship day; John Knox Chr. School, **Brampton,** Ont.; 9:00 - 10:00 a.m. (registration).
Nov. 29	Women and Men concerned about how they can serve together as co-workers in God's Kingdom are invited to hear Joan Flikkema speak on "You or Me or Both?", 8:00 p.m., at the Willowdale Christian school (beside Willowdale CRC), 60 Hilda Ave., **Willowdale.**
Nov. 30	B.T.G.H. Rally in the **Springdale** CRC (Rupke Rd.) at 8:00 p.m. Speaker: Juan Boonstra. Music by the Mass choir. Free admission.
Dec. 1	Back to God Hour Rally, 8:00 p.m., St. George's Anglican Church, Woolwich St., **Guelph,** Ont. Speaker: Dr. Juan Boonstra; Music: Ontario Christian Music Assembly — Leendert Kooij, Organist — Andre Knevel.
Dec. 1	Quinte Classis will be holding the Fall Elders Conference in the Grace CRC of **Cobourg,** Ont. The Rev. R.G. Fisher of Whitby, will be addressing us.
Dec. 1	Organ recital by Marnie Giesbrecht-Segger as part of a series celebrating J.S. Bach's 300th birthday. Convocation Hall, University of Alberta, **Edmonton.** 8:00 p.m. Admission free.
Dec. 2	Antonio Vivaldi's "Magnificat" performed as part of the afternoon worship service at Third Chr. Ref. Church, **Edmonton.** The King's College Choir, director Gerhard Kruschke and chamber orchestra. 4:30 p.m.
Dec. 8	Christmas Choir & Organ Concert. In Covenant Chr. Ref. Church, **St. Catharines,** by the Choirs and Brass under the direction of Leendert Kooij, with Andre Knevel at the Organ; 8:00 p.m.
Dec. 15	Christmas Concert. In Rehoboth Chr. Ref. Church in **Bowmanville,** by the Choirs, Youth choir, and Orchestra under the direction of Leendert Kooij, with Andre Knevel at the Organ; 8:00 p.m.
Dec. 19	Christmas Concert. In Willowdale United Church, **Willowdale** (Toronto), by the Choirs, Youth Choir, and Orchestra under the direction of Leendert Kooij, with Andre Knevel at the organ; 8:00 p.m.
Dec. 23	Christmas Concert — The Brampton Christian Choral Society "Praise the Lord" presents "The Story of Christmas," 8:00 p.m., at the Second Chr. Ref. Church, Steeles Ave. and McLaughlin, **Brampton,** Ont.
Dec. 23	Service of Advent Lessons and Carols at Third Chr. Ref. Church, **Edmonton.** Service to include readings, and music for advent. Participating is the Third CRC choir, director Simon R. Dyk; 4:30 p.m.
Dec. 27-30	1984 Conference for Christian Youth Adults, **Chicago,** IL.
Mar. 18-29	Tour of the Holy Land and Egypt with Dr. Jack and Alice Hielema. For info. write Rev. Jack and Alice Hielema, 2023 - 52nd St., N.W., Calgary, AB T3B 1C3; (403) 286-3195.
Mar. 1,2	**Hamilton & Chatham.** Canadian Christian Education Foundation will celebrate 10 years of service. Guest speaker: Dr. Joel Nederhood on the theme "Don't gamble with Education and Text books." Times and locations to be announced.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Nov. 23	Tues. Nov. 20	Thurs. Nov. 15-8:30a.m.	Wed. Nov. 14-8:30a.m.
Fri. Nov. 30	Tues. Nov. 27	Thurs. Nov. 22-8:30a.m.	Wed. Nov. 21-8:30a.m.
Fri. Dec. 7	Tues. Dec. 4	Thurs. Nov. 29-8:30a.m.	Wed. Nov. 28-8:30a.m.

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Events

Een Nieuw Gezang

Psalmen en Gezangen uit de liederenschat van de kerk

FM 108

Iedere Zondagavond 7:30 p.m.

Ds. Tuyl H. Hofstra

AT LAST!!

The Brampton Singles invite you to join them on **Saturday, November 24, 1984** for a challenging singles fellowship day.

PLACE: **John Knox Christian School,**
82 McLaughlin S., Brampton, Ont.

REGISTRATION: **9:00 — 10:00 a.m.**

Do register as soon as possible and let us know if you need overnight accommodation.

A very different day which caters to singles, widows, widowers, separated and divorced singles, by holding a variety of workshops, specifically aimed at the various needs and interests *you* may have.

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Local Organizational chapter Meetings

Local Chapter Organizational Meetings for the R.C.B.P.A. have been scheduled in the locations and on the dates listed below. At these meetings Arend Kersten, part-time, interim Executive Director will explain the goals, purposes and programs of the R.C.B.P.A. Particular attention will be given to the Agenda and Program of the First Annual Convention scheduled for Feb. 18 & 19, 1985 at the Hamilton Convention Center.

At the local meetings two nominees will be chosen from among those present for the Provincial Board of Directors. Each local chapter will be represented on the Board of Directors by a local Board member, who will be elected from the prepared nominees at the Convention in February by R.C.B.P.A. Charter Members.

These meetings will be of particular interest to business owners and partners, executives, professionals (i.e.: accountants, doctors, lawyers, engineers, dentists, etc.) administrators, managers and supervisors. All meetings start at 8:00 p.m.

1. Toronto	Tuesday, Nov. 13, 1984	Timothy Christian School, Rexdale
2. Chatham	Friday, Nov. 16, 1984	First CRC, Chatham
3. Kitchener	Monday, Nov. 19, 1984	Kitchener CRC
4. Hamilton	Tuesday, Nov. 20, 1984	Redeemer College, Hamilton
5. Trenton	Thursday, Nov. 22, 1984	Trenton CRC
6. Sarnia	Tuesday, Nov. 27, 1984	First CRC, Sarnia
7. London	Wednesday, Nov. 28, 1984	Bethel CRC, London
8. St. Catharines	Thursday, Nov. 29, 1984	Beacon Christian High School, St. Catharines
9. Oshawa	Thursday, Dec. 6, 1984	Oshawa Holiday Inn, Oshawa

Let's Play CHESS

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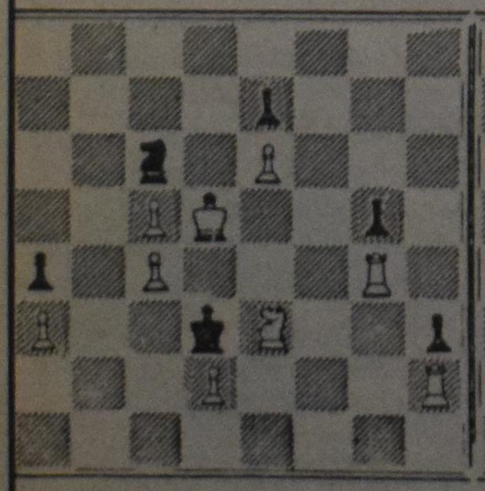
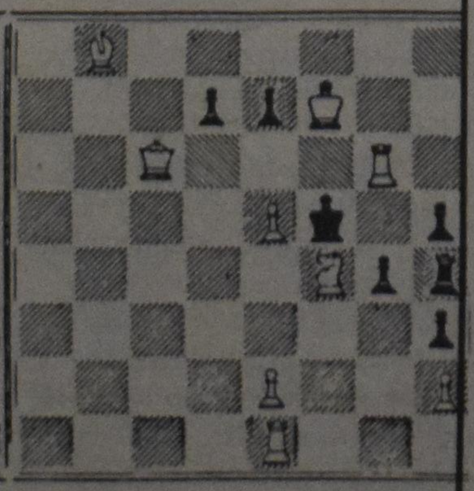
SECOND SERIES OF PROBLEMS IN NOVEMBER

#1026
H. Hultberg
Sweden, 1948
6



9
3 mover 3 pts.

#1027
H. Lacksonen,
Finland, 1947
7



9
2-mover 2 pts.

Notes:

1. The only defensive piece in action is the Black Knight, but its check can be dangerous. Watch out! Please give the key, threat and all variations for #1026.
2. In #1027, Black has even less defense. Its only hope lies in the Black King's escape (KxN, K-K6). Please give the key and threat(s), if any.
3. The deadline for the November problems, #1024-1027 is Dec. 31, 1984 for all solvers.

Minister invests gift in mixed market of givers

LOS ALTOS, Calif. (EP) — The Rev. John Dodson might consider moonlighting as an investment adviser. In just six weeks the minister at the United Methodist Church of Los Altos has parlayed $1,000 into almost $7,000, without once calling his broker or scouring *The Wall Street Journal*.

His only financial counselling came from a New Testament parable that advises: "To everyone who has, more will be given ... from him who has not, even that will be taken away."

Mr. Dodson took $1,000 that had been donated to the church, converted it into 200 $5 bills and gave one to each congregation member, challenging old and young to multiply it. The returns were to become a stipend for Jim Forderer, a single parent who has adopted eight handicapped children.

Dozens of cookies, pieces of pottery and clean windows later, Mr. Dodson can now pay Mr. Forderer a stipend of $3,500 for two years. "But the real value was not in the money, it was in the excitement of people doing what they set out to do," the minister said. "It would work anywhere, depending on the spirit of the congregation."

One woman, whose husband has brain cancer and accepted one of the $5 envelopes without understanding the instructions, said she just couldn't take on another responsibility. But she changed her mind and enlisted the help of some youthful co-workers. Although her letter to Mr. Dodson didn't explain how she had multiplied her $5, it came attached to a $160 cheque.

Children were some of the most resourceful multipliers. A bunch of third-grade pupils used the $5 to organize a garage sale and lemonade stand — net profit $100.85. Others used the money to copy a flier that advertised their services. They then hired themselves out — for babysitting, gardening, odd jobs.

But some decided their own needs came first. Mr. Dodson had simply said to "see how far the money could go," and had not demanded it come back to him as a gift for Mr. Forderer. So those who spent if on themselves wrote Mr. Dodson thank-you notes.

Back To God Hour Rally

DATE: **Dec. 1 — 8:00 p.m.**

PLACE: **Guelph, Ont., St. George's Anglican Church, Woolwich St.**

SPEAKER: **Dr. Juan Boonstra**

TOPIC: **Power to Spare in Latin America**

MUSIC: Choirs of Ontario Christian Music assembly of Toronto & Bowmanville, under the direction of Leendert Kooij with Andre Knevel at the organ.

free admission

Letters to the Author:

"... I congratulate you on a superb job ... and thank you again for writing this wonderful book."

Robert W. Bode,
Rensselaer, N.Y.

"Fascinating!"

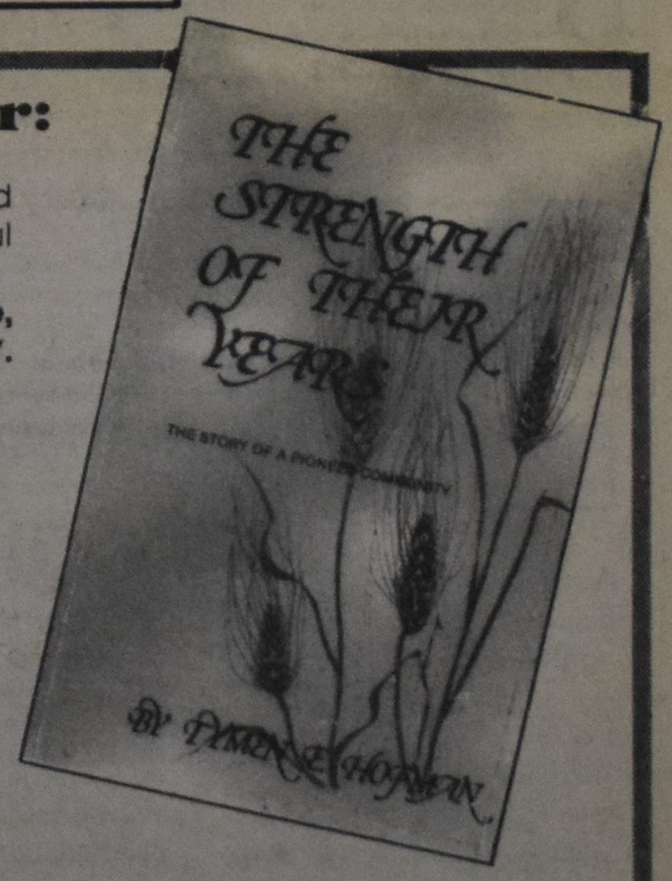
Rev. Nick Knoppers

"... I'm so glad that this fascinating chapter in the history of the CRC (and RCA) has finally been set down in print."

Rev. John Van Stempvoort

"... I enjoyed the story thoroughly and finished it with eyes full of tears. It is another story which prompts the worship of God."

Rev. Charles Terpstra



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Dutch

Persoverzicht

Carl D. Tuyl

Hoe langer hoe meer worden principiële beginselen minder belangrijk in verkiezingen. President Reagan presenteerde de Amerikanen met vage en uitgeholde cliches, geverfde haren en gepasteuriseerde politiek en hij behaalde een ongekende meerderheid. In Nova Scotia werd John Buchanan's provinciale P.C. partij weer de regeringspartij op niet veel meer verdienste dan de keurige snit van Buchanan's pak. Kerken reageren op slagzinnen en grote advertenties, dominees preken om, naar Paul's zeggen, "kietelachtige oren" (Statenvertaling) te krabbelen, en nadenkende mensen worden geschuwd als heidenen en tollenaren in het oude Israël.

We hadden zo met elkaar gedacht dat onze nieuwe regering wat meer de hand op de achterzak zou houden maar dat blijkt een vergissing te zijn. Uitgaven zullen tot nu toe onbekende afmetingen aannemen. Natuurlijk gaan we meer belasting betalen. De zoveel besproken bezuinigingen zijn nog niet helemaal uit de verf gekomen en het aantal ambtenaren is vermeerderd in plaats van verminderd. Als er iets verminderd gaat worden is dat op het gebied van sociale verzorging.

De pendule die over de hele wereld zo ver naar links was geslingerd is nu op weg naar rechts, en als we met z'n allen niet oppassen wordt de hele maatschappij verrechtst. "Dat zal hier niet gebeuren" zegt u? Dat zeiden de Duitsers ook in 1930. In Nederland is er al weer een kleine schreeuwpartij die de leer van Hitler heeft aangenomen en racisme trots in haar vaandels voert. De verzoeking om toevlucht te nemen in reactionaire opstelling is geweldig groot omdat we te duidelijk de uitwassen van de zestiger jaren voor ogen hebben. Ook in de kerk bestaat die verzoeking heel reëel. Laten we toch met elkaar een hervormende kerk blijven.

Ik schrijf dit persoverzicht om ende bij de Remembrance Day. Beelden uit het verleden rijzen in mij op als brood in een warme oven. Het meest denk ik nog aan geheime gebedssamenkomsten in het concentratiekamp. Daar heb ik geleerd wat oekumene eigenlijk is. Misschien is dat wel niet aanvaardbaar voor de theologen die hun kennis uitsluitend uit boeken putten, maar het is desondanks een levensrealiteit uit mijn ervaring dat het lichaam van Christus niet verdeeld is. Alleen wij in onze zonden proberen het te scheuren met pietlutterige spijkers-op-laag-water theologie.

De Spaanse premier Felipe Gonzalez heeft aangekondigd dat de Spanjaarden in het begin van 1986 naar de stembus zullen gaan om zich over het NAVO-lidmaatschap uit te spreken. Weer zo'n land dat zich eigenlijk niet helemaal thuis voelt in de demokratie en meer gewend is aan fascisties fanaticisme. Ook in Duitsland is de demokratie voortdurend in gevaar. Mensen die voor twintig jaren in de ganzepas Heil Hitler hebben geschreeuwd worden maar niet zo één-twee-drie fanatieke sociaal demokraten.

De beelden uit Ethiopie zijn me te sterk. Ik kan het niet aanzien. Een gevoel van onmacht overvalt me als ik al die ellende aanschouw. Ik kan er ook niet zo veel aan doen. Ik denk aan het woord van de Heiland: "Zalig zijn die treuren ..." en dat doe ik nog het meest. Het is een ten hemel schreiende aanklacht dat er in dat land ook nog feest gevierd werd onlangs en een fuifje van een paar miljoen er als koek in ging.

Er is onlangs in Rome een vergadering van Navo landen bijeengekomen waarin een stap werd gedaan in de richting van een sterkere Europese rol in het Atlantiese. bondgenootschap. Het is niet het begin van een Europese eigen defensie, laat staan van een Europese kernmacht. Het is echter een stap in de richting van het uitschakelen van Amerikaanse dominatie in het bondgenootschap. Het is een nieuwe ontwikkeling die onder anderen door Henry Kissinger van harte wordt toegejuicht.

En om nog even op mijn thema van verrechtsing door te breien wil ik U vertellen dat er in de laatste jaren in Ysselsteyn op elf November altijd een bijeenkomst was van oud-SS-ers. Deze bijeenkomsten namen de laatste tijd beslist een demonstratieve vorm aan en de burgemeester van Venray heeft er nu een punt achter gezet; de SS-ers mogen niet meer demonstreren. Onze eerste prijs voor gezonde politiek gaat dan ook van de week naar mr. H.J.M. Defesche, burgemeester van Venray. Lang zal hij leven!

We gaan hier weer op de winter aan. De missus heeft al capucijners gekocht en ze doet vage beloften over erwtesoep. De ouderlingen zijn weer druk op huisbezoek om te vragen of er ook nog klachten over de dominee zijn en aan te sporen tot geloof hoop en liefde. De geraniums staan weer op de vensterbank, en Opa's lange onderbroek komt uit de motteballen. Zo zeker als in Mei de bladeren weer aan de bomen zitten zo zeker zijn God's beloften.

Als ik geld had zou ik ook een advertentie van een hele bladzij in C.C. plaatsen. Het zou een beetje anders luiden dan de advertentie die ik vandaag zag. Mijn advertentie zou met grote dikke kopletters over de bladzij staan. Zo ongeveer als dit: MENSEN BLIJFT ÉÉN EN LAAT U NIET VERLEIDEN. Die grote advertenties doen het 'm toch niet. Het is maar goed dat ik geen geld heb.

Carl D. Tuyl

John Van Harmelen

Onder de Streep

De God aller vertroosting werkt

Als er zulke tragische ongelukken gebeuren in onze kring als onlangs in Dunnville, Bowmanville, Mt. Brydges en ook op andere plaatsen volgens de obituaries in *Calvinist Contact*, dan gaan je gedachten onwillekeurig naar de wil van de hemelse Vader.

Toen ik middelbaar paedagogiek studeerde aan de Vrije Universiteit bij professors Waterink en Vollenhoven was er ook een juffrouw Rienstra ingeschreven (zo noem ik haar maar) die uit Indonesië was gekomen. Ze was ongeveer vijf en veertig jaar en werkte al jaren als onderwijzeres op één van de belangrijkste zendingsposten van het eiland Java.

Ze had een benoeming gekregen om bij het onderwijs op Java een leidende functie te bekleden. Ze wilde die benoeming wel accepteren, maar stelde als voorwaarde dat zij een jaar mocht studeren aan de Vrije Universiteit onder leiding van professor Waterink. Dat werd goedgevonden, en alle voorbereidselen werden getroffen om die studie mogelijk te maken.

Er werd heel wat gecorrespondeerd, vooral met haar oude moeder die ergens in het noorden van Friesland woonde. Haar moeder verheugde zich er op dat zij een jaar lang voor haar dochter zou kunnen zorgen, want zij besloot om voor dat jaar een etage te huren in Amsterdam.

De cursus werd elke woensdagavond gehouden van zeven tot negen uur. Er waren steeds twee docenten. Eén uur werd besteed aan opvoedkunde en één uur aan filosofie. Studente Rienstra miste geen enkele woensdagavond, en bereidde zich ijverig voor op het examen. Docenten doceren en studenten moeten maar zo goed mogelijk proberen op te schrijven wat er gezegd wordt. Ze ging helemaal op in de studie. En langzamerhand kwam de datum van het examen in zicht.

Het zou op een vrijdagavond van de maand mei plaatsvinden. Het werd een bijzondere week! Er was geen twijfel aan dat zij dat examen zou halen. Zij zat er goed in, en keek vol verlangen uit naar de dag dat zij zou kunnen terugkeren naar Djokjakarta, om haar verdere leven te wijden aan het christelijk onderwijs op Java.

Op de dinsdagmorgen van diezelfde week zou ze nog even wat inkopen doen in een winkel om de hoek van de straat waar zij woonde. Plotseling vloog er een slagersjongen met zijn bakfiets het trottoir op en wierp haar tegen de grond. Het bleek al spoedig dat de aanrijding hard aangekomen was. Er was een hevige inwendige bloeding veroorzaakt. En .... de dood was het gevolg. Er was verslagenheid onder de cursisten. Op de vrijdag dat zij examen zou doen, stonden we met de familie rondom de groeve.

Toen we die week haar oude moeder opzochten, bleek dat zij al haar troost zocht bij de HERE onze God. Ze zei: ik word wel hard geslagen maar het is uiteindelijk mijn hemelse Vader die het doet. Voor mijn dochter liep haar leven uit op een hemelvaart, in plaats van een zendingsreis naar Java.

De God aller vertroosting was aan het werk in haar hart. Zij klemde zich vast aan het Woord des Heren dat zegt: er valt zelfs geen musje van het dak, zonder de Vader! De Vader is er bij, wat er ook gebeurt in het leven van zijn kinderen. Ze zei ook nog: Waarvoor zouden we het geloof gekregen hebben dan om sterk te zijn in de beproevingen die ons overkomen.

Er zijn meer kinderen van God die gezegd hebben: Als ik geen geloof had, zou ik niet verder kunnen gaan. Het is zoals Ed Voortman schrijft in Insight (October 1984) "Mr. J. Conrad zei tot Adam Harming:

Vervolg op pagina 19 ...

Sinterklaas Kapoentje
Een kleedje in mijn schoentje,
een loper in mijn laarsje,
Dank U Sinterklaasje.

De komende feestdagen van het jaar 1984 kunnen onvergetelijke dagen worden.
Vis in Wellandport importeerde een geweldige hoeveelheid Hollandse Smyrna tafelkleden en lopers in een groot aantal maten en kleuren. U hebt maar voor het uitzoeken.
Geeft U Uw vrouw, zoon, dochter, vriend of wie dan ook zo'n kleed of loper, dan geeft U iets voor jaren.
Hebt U geen vrienden, maar alleen vijanden? Wel, geef hen een smyrna tafelkleed en de vijanden zijn in een keer in vrienden veranderd. Alleen even bellen naar no. **416-899-1548** en Vis komt (als het niet al te ver is) bij U thuis.
Ook voor verre belangstellenden is er vast wel iets te versieren.
Belt U alstublieft op tijd, want een Vis kan niet vliegen.

R. Vis, R.R.1, Wellandport, ON L0R 2J0
tel. 416-899-1548

P.S. Bewaar deze krant goed, anders bent U straks het adres van Vis nog kwijt.

Er klopt iets niet met Hinke's grootmoeder

Naar aanleiding van een artikel "Hinke deed beleidenis" van Ds. Van Harmelen in *Calvinist Contact* van Sept. 7, 1984, het volgende:

Als de moeder van de jonge Hinke 39 jaar was (35 + 4) toen Hinke geboren werd, en Hinke zelf in de tijd van het verhaal 33 jaar was, was het dus 72 jaar geleden dat Tjits, de moeder, geboren was. Als *haar* moeder dan in het verhaal 72 jaar is, dan maakt dat het verhaal wel erg ongeloofwaardig.

Dat geeft te denken hoe zulk een verhaal geschreven kon worden door Ds. Van Harmelen, om maar niet te spreken van hoe zo'n verhaal gedrukt kon worden in een blad als *Calvinist Contact*.

Geo Van Lenthe,
Dundas, Ont.

Ja, U hebt gelijk. Hinke's grootmoeder heeft wel zo'n negentig jaar moeten zijn. De vergissing maakt het verhaal niet minder geloofwaardig maar minder correkt.
Editor

Onder de Streep

... vervolg van pagina 18.
Weet je, negen jaar geleden stond ik bij het graf van de vrouw die ik vijfendertig jaar heb liefgehad. Soms is het hard dat te aanvaarden, erg hard te aanvaarden dat God hetgeen Hem toebehoort opeist ... maar wij moeten het aanvaarden. Het kan het moeilijkste in de wereld zijn om dat te doen, ik weet het. Maar God wil ons de moed er voor geven om juist dat te doen."

Dat is troost!

John Van Harmelen is emeritus predikant. Met zijn vrouw woont hij 's zomers in Caesarea, Ontario, en 's winters in Palmetto, Florida. In z'n artikelen schrijft hij over z'n jaren als dominee in Nederland en in Canada.

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Books

New Testament

A hermeneutic of hospitality

Five Gospels: An Account of how the Good News came to be, John C. Meagher, Minneapolis; Winston Press, 1983; 312 pages. John Valk.

Conclusions emanating from higher critical studies of the N.T. frequently give pause to the bold and freeze the blood of the timid. Questions such as "what *did* Jesus really say," and "How reliable *is* the apostalic witness," become standard fare in the search to shed further light on these writings. *Five Gospels* is the latest in the attempt to come to terms with these ancient writings. This recent work by John Meagher investigates the development of those central ideas which eventually comprised the Good News.

While Meagher does not share a pervading scepticism concerning the historical reliability of the N.T., he at the same time does not state that it presents us with absolute and undeniable facts: "facts are not solid truths, irreducible realities, inescapable givens; they are constructs which the mind has made." Meagher's hermeneutic is one of hospitality. Through the art of surmise, he tries to *imagine* what really happened by critically examining those facts which have come down to us.

Meagher uncovers what he considers to be five basic gospels; five differing notions of the Good News. The first is that of John the Baptist. Meagher understands John to have been preparing the way; but not necessarily for Jesus. He did not preach Jesus, and His gospel was not Messianic. He proclaimed that "judgment was at hand."

Jesus' gospel differed from that of John. No doubt Jesus shared the call to repentance and the expectation of a Coming One, but not that *He* was the Expected One. Jesus preached the coming of the Dominion (Kingdom) of God.

The apostalic witness sprang from two Christian camps, each with different emphasis. The Hellenistic gospel, originating from the Greek speaking community, was preached to the Gentiles. It emphasized the title "Messiah." The Hellenist Christians claimed that Jesus was the Messiah, but so were they. Through Jesus they had collectively become members of the body of Christ. It was the singular importance of the Holy Spirit, however, which distinguished the Hellenistic gospel from that of the Hebrews.

The Hebrew gospel emerged from the Jerusalem based Christian community. It is identified with the twelve, and traces its origins to the resurrection of Jesus. It is associated with those Jewish Christians who reaffirmed the Law and customs of conservative piety.

What finally mattered most to both groups was the Good News of salvation offered through faith in Jesus Christ.

The fourth gospel, that of Demetrios, Meagher gleans from the third epistle of John. This epistle makes no specific reference to Jesus. According to Meagher, John 3 is unrelated to the rest of Johnean literature. It was the product of a school associated with Demetrios and later declared anathema. This gospel did not deny the reality of Jesus, but claimed the possibility of seeing God and being of God apart from the mediating work of Jesus Christ. What it offered was not an alternative gospel, but a higher and more perfected form of the Good News.

Meagher's final gospel, that of the Ultimate, occurs within the Gospel of John, but is not identified with it. It reaffirmed the traditional Apostolic understanding of Jesus.

Meagher's account is, at minimum, thought provoking. This is its strength and merit. He forces the reader back to the documents, to account for the diversities and apparent inconsistencies, to wrestle with them in order to make them factually meaningful. On occasion, however, he becomes somewhat fanciful. This is the book's weakness. One looses a sense of confidence in those writings which came to undergird the N.T. witness. When one reads statements such as "corrective insertions," material has been stifled," editorial tampering has taken place," one begins to wonder exactly what is and what is not reliable. Just whose "Good News" is good news? According to Meagher, issues such as the nature of eternal life, resurrection, eschatology, Christology, faith and works indeed had not been resolved by the early witnesses, but remained as rather confused statements of differing opinions. What then has Meagher accomplished except to indicate that our present confusion on certain of these issues merely reflects that of the first century.

Admittedly, these issues border on the theological. Meagher is quite correct in stating that it is not theology's domain to determine what were the historical facts and events. However, his brief concluding remarks regarding the place of theology vis a vis history do not strengthen his argument. If, as he earlier asserted, facts are constructs which the mind has made, what is it that guides the mind in making these theoretical constructs, which he does, if not certain preconceived notions which themselves have historical as well as theological implications. Meagher himself does not wish to be sceptical and suspicious, but he hardly leaves the reader a choice.

Five Gospels is interesting, as well as imaginative. It should be read. And, how should it be evaluated? Exactly as the author himself intends.

Meagher, in effect, asks for open dialogue, and an audience which will seriously grapple with the issues. Such makes the enterprise most exciting. And, it makes the book well worth the time it takes to read it.

Building on the rock

Rev. Henry Van Andel

Interaction

... as we also have forgiven our debtors.
Matthew 6:12b

There was a man who said that he could not pray the Lord's Prayer, because he was not ready to utter the second part of the fifth petition. He said that the words would break down in his mouth if he would force himself to declare: "as we also have forgiven our debtors."

This man was very honest. I think he was more honest than many Christian people who pray this second part of the fifth petition without any hesitation, while they are not willing to become reconciled with a neighbour. Sometimes we leave conflicts with brothers and sisters unsolved and yet we pray this sentence.

However, this honest man was also a rancorous man. Sometimes this kind of honesty and a sinful attitude go together. It's better to pray this addition to the fifth petition in such a way that we are going to restore relations with our neighbour when there is a conflict.

We should with great willingness forgive to be forgiven.

God's forgiveness does not depend on such willingness to forgive others. If that were true we could not count on a full remission of our sins from God's side. Fortunately, the measure of God's pardon is much greater than the measure of our pardon. God grants us forgiveness only by reason of Christ's atonement.

However, in this respect there should be a balance in our lives. We could also say an interaction. When we experience God's forgiveness the result must be that we forgive others.

But also the other way around: we must forgive our neighbours if we ourselves expect forgiveness. When we really forgive other people — difficult as it may be — we learn to know much better what God's forgiveness in our lives means.

Rev. Henry Van Andel

Van Andel is a retired pastor living in Burnaby, BC

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